

## CARDINAL PIUS

BIOGRAPHY, p. 1  
INTRODUCTORY SERMON AT POITIERS, p. 11  
PROGRAM SERMON IN NANTES, p.14

### BIOGRAPHY OF CARDINAL PIUS (1815-1880)

#### CHAPTER I

##### THE CHILD, THE SCHOOLCHILD AND THE SEMINARIAN

The one whose life, after Bishop Baunard, we are trying to relate, was the glory of two Churches. Chartres had the beginnings of a ministry full of hope and fruit, Poitiers, for thirty years, was holy proud of a pontiff who, by his learning, his virtue, his fame, sustained comparison with Saint Hilary.

Coming from a very modest condition, raised to the brilliance of the cardinal's purple, Bishop Pie is, through so many other illustrious personages, proof of the ease, we were going to say of the preference, with which the Spouse of Jesus Christ welcomes among the princes of his people, the little ones, the humble and the poor.

They were, in fact, very poor workmen, the parents of the famous bishop. Louis-Joseph Pie, his father, exercised the humble profession of shoemaker; his mother, Anne-Désirée Gaubert, was also the daughter of craftsmen established in Pontgouin. Pontgouin, in the Eure valley is a town located between Beauce and Perche and depends on the diocese of Chartres.

It was there that, on September 26, 1815 at nightfall, the birth of a new baby was announced as if in mystery. The Allies who had invaded our France, following the reverses and the fall of Napoleon I still occupied the entire region between Paris and the Loire.

A few days later, the child was baptized under the first names of Louis-François-Désiré-Édouard. It was the first Sunday of October feast of the Holy Rosary. From that day on, never to be broken again, these bonds, so strong and so sweet, which united the child, the priest and the pontiff to the Mother of God. In order to further seal this union, Madame Pie, like Samuel's mother in the past, carried her barely weaned son to the altar of Notre-Dame de Chartres and consecrated him to her forever. We will see how the son, having grown up, ratified his mother's wish.

Frail and delicate, the child grew up in Pontgouin dividing his time between his father's house and the presbytery. The holy priest who lived there had confessed the faith of Jesus Christ in difficult days. Rather than take the oath he had dragged the chain of convicts to the Isle of Ré.

The stories of the priest made a great impression on the child, and his greatest joy was to follow his master to church and serve him at the altar. His modest demeanor, his eagerness to do the ceremonies well, his assiduity soon distinguished him from all his little comrades. "You will see that he will be a priest, and perhaps better. than that," they said in Pont gouin, and already, alluding to the fiery color of his hair, he was no longer called anything but "the little red priest."

Far from opposing the tastes of her son, the pious mother favored them early. Perhaps her maternal heart had glimpsed the sublime destinies of her little Edouard: "Come on, Anne, her neighbors sometimes said to her, what do you want to do with your son? - A Pope," she replied, bringing her own name closer to that of Pius VII, who then governed the Church.

At the age of ten, Édouard made his First Communion and, shortly after, he went to Chartres to begin his literary studies. The following year, in October 1827, the Minor Seminary of Saint-Chéron, near Chartres, opened its doors to him. We will only follow him there to see his brilliant successes during all his studies.

The fame of the schoolboy had soon crossed the limits of the college. Already, attractive proposals had been made to the parents and even to the child, if he consented to enter the University. Nothing could shake his determination to be a priest: "Hey! he said to the one who had made himself the tempter, if God gave me spirit, it was apparently for his service; if I refused to consecrate it to him, I would betray his benefits and I would ruin myself».

Deep words, in the mouth of a child! How many do we not know, from the Institute down to the most modest conditions, who were not able, being seminarians, to resist the seductions of discouragement or the lures of ambition!

The Bishop of Chartres, Mgr Clauzel de Montals, often came to Saint-Chéron; his clairvoyance was not long in discerning the eminent qualities of our Edouard, who were unanimously praised by masters and pupils. In 1825, the prelate sent him to continue his studies at Saint-Sulpice. In this atmosphere of solid piety and true holiness, the young man, matured by strong studies, prepared for the priesthood.

"From the first day," said a good judge of him, "he had conquered a superiority over us all which he endeavored to conceal under the most modest and amiable exterior. From that moment, he revealed two key qualities: the solidity of his judgment and the variety of his knowledge, then the incomparable grace of his speech...»

Thus expressed Mgr Duquesnay, bishop of Limoges, deceased archbishop of Cambrai.

If theology very quickly attracted this powerful spirit to its most arduous heights, it was in the study of Holy Scripture that the heart of the future bishop of Poitiers found the most charms. No one so much as he, in this century and perhaps since Saint Bernard, has known how to adapt the biblical text to the necessities of his discourse.

To this science of Scripture, he therefore added what is the necessary complement, the in-depth study of the Fathers of the Church... "There is not, he wrote, a new question in our century: all the difficulties of the time are found between the bishops and the prefects or emperors of the Lower Empire... With Saint John Chrysostom, Saint Ambrose and Saint Augustine, we know the philosophers and politicians of today by heart, and the 'we have enough to crush them'.

As the young cleric progressed through the degrees of the Orders which prepare him for the priesthood, his piety, his devotion to the Church grew with the love of his holy and sublime state. Already in the catechisms of Saint-Sulpice, he had given the first fruits of his zeal, and each one, admiring the oratorical talent of the young preacher, presaged for the Church a servant powerful in word and deeds.

## CHAPTER II

### THE PRIEST

Ordained a priest on May 25, 1839, in Chartres Cathedral, Father Pie was immediately named vicar of the ancient church, in whose shadow he had grown up.

It was an immense joy for him. He loved Notre-Dame de Chartres so much! Then he became the collaborator of a holy priest who had always guided him, surrounding him with the most paternal affection. The Abbe Lecomte had been successively proposed for the bishoprics of Puy and Seez; he refused. "It was not to be a bishop, says Mgr Baunard, that God asked of him, but to prepare, without knowing it, for these august functions the one whom his hand had placed close to him to learn how to be". Another joy of the young priest was to be able to live from then on with his mother whom he loved so much, and from whom he will never be separated.

Father Pie's first sermons immediately placed him among renowned orators. From Lent in 1840, the Bishop of Chartres did not hesitate to entrust the young vicar with the task of instructing and edifying his people. The speaker was so well up to his task that the following year he had to start over.

Let us listen to one of his listeners draw this remarkable and truthful portrait of him: "I remember the happiness I felt on seeing this tall and noble young man ascend the pulpit, with an emaciated face like that of our expressive statues of the XIIIth century. Her forehead, already very developed, shone like ivory, framed in her fiery hair. He began by turning towards the altar to seek light and blessing there; then his piercing gaze wandered over the audience as if to take possession of it. Then a smile of contagious benevolence appeared on his lips, seeming to respond to the inner voice of truth urging him to speak.

He was talking: his limpid, fresh, well-paced voice penetrated everywhere with modulations which were peculiar to him, and which made his speech beautiful music. We forgot his youth, which seemed to be that of truth itself. We were carried away by all the powers of the mind, without dreaming of escaping this fascination of the ear and the soul. We left educated, strengthened, moved.

His ministry as a preacher in the pulpits of the city and in the religious communities did not prevent him from following the impulses of his zeal for works and the various brotherhoods. Catechist, children's confessor, hagiographer, historian of his dear Notre-Dame de Chartres and Notre-Dame de la Brèche, Father Pie found the time to carry out all these works that faith inspires and that a indomitable energy knows how to bring to an end.

It was at this time that Providence brought Dom Guéranger to him. We know what friendship and what reciprocal esteem forever united the future Bishop of Poitiers and the Abbot of Solesmes, in the glorious and difficult campaign undertaken by the latter in favor of the Roman liturgy. Dom Guéranger had no more faithful ally than his new friend, later his powerful co-operator in the resurrection of Ligugé.

Bishop Pie, moreover, always had a weakness for the religious. "I am not a monk," he would often say, borrowing the word of a holy Father, but I am very much a friend of monks: *Si non monachus, saltem monachorum amicissimus*".

On May 8, 1842, we find the young orator in the pulpit at Orleans. Mgr Fayet, bishop of this city, had wanted by this invitation to celebrate the most gracious figure of our history, to give to the one whom he called his friend, the testimony of an esteem that could not diminish their disagreements on the subject of the Roman liturgy.

This speech in favor of the Virgin of Domrémy was a triumph. The Municipal Council of Orléans asked for it to be printed at the expense of the town. M. le Comte de Chambord, Mgr. Morlot, M. de Montalembert, M. de Falloux, and several others highly congratulated the speaker. So much work, such a great reputation, the brilliance of talent and the solidity of a tested virtue, determined Monseigneur de Chartres to elevate Father Pie, despite his young age, to the post of vicar general.

## CHAPTER III

### THE VICAR GENERAL

The new vicar general was not yet thirty years old. A few murmurs occurred. "Alas! exclaimed some chagrin spirits, it is notorious that Monsignor our bishop does not see there any more, because here he took a Magpie for an eagle!». In these words, where the French spirit likes to seek its little revenges of self-love, one should not see a general opposition, but rather a surprise on the part of some members of the Chartres clergy. The reception was rather friendly, and the newly elected had no difficulty in putting into practice the advice sent to him by his friend, Mgr du Pont des Loges, Bishop of Metz: "You will only consider yourself in the hands of God as an instrument, and through you, Our Lord and His Blessed Mother will do great things". This advice, we see, was still a prophecy.

This same prelate invited his young friend, the following year, to preach Lent in his cathedral. The need to know religion, such was the theme developed by the lecturer: "I congratulate you, Monsignor," wrote the Bishop of Metz to his colleague in Chartres, "on having such a distinguished vicar general, whose eloquence comes to move my people so deeply.

The Bishop of Chartres, who had just chosen the Abbe Pie as his collaborator, was a lofty mind and an ardent soul. However, more than one disagreement existed between these two men. The first, while combating excessively the invasions of the University, resented his education and leaned towards Gallicanism; his vicar general, on the contrary, always had the most filial devotion to the Holy See and was one of the most prominent supporters of ultra-montane ideas. But the urbanity, the most exquisite deference of the two champions never altered their relationship.

Here is how M. Eugène Veuillot speaks of these relations between the old bishop and his young vicar general:

"Mgr. a bishop. He commanded respect, he inspired confidence. He had the secret of an original, colorful, harsh even, and often imperious language, which never seemed to anticipate objection and never lost the accent of benevolence. He crushed without hurting, in a good mood.

Beside him, Father Pie, in the pure distinction of his person and in the perfect modesty of his attitude, was a model of ecclesiastical and filial deference. Without departing from that beautiful respect which is the gravity of youth, he did not abandon his convictions which were far removed from the formed ideas of the old man. He was openly on the side of the illustrious Abbé de Solesmes, against whom the bishop had supported more than one hot polemic, he defended the Roman liturgy, Christian art, other doctrines still, which Mgr Clausel said were new. and which were only renewed. The fight was frequent, not to say continual, and the two adversaries showed patience and open-mindedness, each in his own way: one by not getting tired of being roughed up, the other by not never tired of being contradicted. For the rest, the affair ended amicably. An anecdote, a green projection ended the dispute.

We can say that the Bishop of Chartres lives entirely in the Bishop of Poitiers, but in two parts. What belonged to the bishop, the zeal for the cause of God, that passed into his heart; what was of the man, the wit, the originality, the rich treasure of anecdotes, remained in his mind, all shining with the same grace and the same fire».

It is true that nothing was seductive like the conversation of the Bishop of Poitiers. Its fine projections, its replies full of Attic salt and courtesy, his charming remarks always made him a much sought-after conversationalist.

It was then in 1846. We had just learned of the death of Gregory XVI. We anxiously awaited the appointment of his successor. With what joy the Vicar General of Chartres welcomed the accession of Pius IX!

The Encyclical which the new Pope had just addressed to the world on impiety, rationalism, indefinite progress, indifference, corrupting writings, deleterious teaching, was it anything other than the doctrine which M. Father Pie had, for eight years, ceased to denounce from the top of the pulpits and in his writings? Hence the complete and lasting sympathy between the bishop and the great Pope.

The year 1848, overthrowing the throne of July, created a new situation for the clergy. The vicar general of Chartres was called upon to bless the tree of liberty and, shortly after, a group of voters proposed that he stand as a candidate in the elections of April 27. The priest hesitated. He successively consulted Mgr Parisi and M. de Montalembert. Neither of them dared to risk a council. He addressed himself: higher, and, through the prayers of the Carmelites of Chartres, advice came to him from heaven to leave this charge to others and simply remain a man of the Church.

Providence itself was to manifest its designs and give as husband to the Church of Poitiers, widow of Mgr. Guitton, the vicar general of Chartres.

## CHAPTER IV.

### THE BISHOP

On April 25, 1849, M. de Falloux, minister of worship sent a circular to the bishops of France, asking them to indicate the ecclesiastics whom they believed most worthy of the episcopate.

Monseigneur de Chartres immediately thought of M. Pie. But what a struggle in the heart of the old man! Deprive himself and deprive his diocese of such a collaborator! Refuse the Church to nominate such a subject! terrific option!

The love of the general good prevailed: "I do not know of a subject more capable of episcopal functions than Father Pie," he replied on May 12, 1849. "He has a lot of spirit, a very solid piety and an eloquence that has already won him great fame. He is only thirty-four, but I regard him as one of the three or four most distinguished ecclesiastics in France. I will sacrifice it with great difficulty; but we must seek only the greater glory of God».

The Archbishop of Tours, Mgr Morlot said for his part: "For the talents, for the education, for the capacity and the character for the gift of speech for the tact, the skill and the know-how, I know nothing more eminent than M. Pie; it is a rare assemblage of the most remarkable and endearing qualities. It seems to me destined to do the greatest honor to the episcopate and to render the most precious services to the Church".

These testimonies were again confirmed to Madame de Falloux by the Father of Ravignan, the Duc de Noailles and Dom Gué Ranger.

It was more than enough for the Minister, who already, moreover, knew the Abbé Pie.

His appointment to the bishopric of Poitiers was decided, but very quickly the candidate resisted. Reasons of humility, health, youth, attachment to the Church of Chartres and its old bishop were well presented through the intermediary of Bishop Parisis; all was useless and, on May 22, 1849, M. de Falloux officially announced to the elected official that his appointment had been signed that very day by the President.

If the approach of the burden terrified the appointed bishop of Poitiers, the explosion of joy which greeted this news must have reassured him. The Nuncio, the bishops, the priests, the greatest families of Poitou and France, his friends, his colleagues, his former pupils of the catechism of Saint-Sulpice congratulate him at will. It was especially from Poitiers that the sweetest appeals and the most consoling hopes came to him.

This concert of congratulations and praises did not deflect him from his approaching preparation for the formidable burden he was about to bear. He studies the past of this church of Poitiers which, without making him forget Chartres his mother, will become his inseparable wife; he wants to know all his glories, his interests, his habits, his needs, the wishes of the population; he strives, as he says, to become more Poitevin than the Poitevins themselves.

The recommendation of the young prelate was made on May 28, 1849 by Pius IX, exiled to Portici. The news was announced to him by Mgr Dupanloup recommended the same day as bishop of Orleans.

Finally, on November 25, on the feast of Saint Catherine of Alexandria, in the Cathedral of Chartres, the consecration of the new pontiff took place. His old bishop, who had formerly confirmed him, then ordained him a priest, wanted to confer on him himself, despite his age and his almost complete blindness, the anointing which makes the Pontiffs. The assistants were Mgr Parisis and Mgr Gros, bishops of Langres and Versailles.

The farewells to the old bishop and to the Church of Chartres were touching. Those he sent to Notre-Dame were those of a son who, forced to leave his mother, takes away her image. This image of Our Lady of Chartres became the only part of her coat of arms, at the foot of which was inscribed this cry from the heart: **Tuus sum ego**, I am yours, your child, your protegee, your knight, your apostle, and for Never.

How faithful the great bishop was to his motto! His filial piety finds, when he speaks of this Mother, impulses of such incomparable tenderness and of such elevated form, that one of the best months of Mary was composed with the only fragments of her speeches.

The Church of Poitiers, which the Universal Pastor entrusted to the young bishop, is one of the most illustrious, and its constituency one of the largest in France. The two neighboring dioceses, Luçon and La Rochelle, created in 1317 by John XXII, were entirely formed from his territory, and the bordering dioceses: Nantes, Angers, Tours, Limoges and Angoulême, took several parishes. Despite these mutilations, the diocese of Poitiers still extends over two departments: Vienne and Deux-Sèvres, comprising 635 parishes and more than a thousand priests.

## I. WORKS AND STRUGGLES.

To recount the life of the bishop, from 1849 to 1880, is to retell the very history of France and of the Church during this period. period of the Second Empire, the Second and the Third Republic.

The prodigious activity of his mind enabled him to pay sustained attention to all the details of sound diocesan administration, to his clergy, the religious communities and the seminaries, the pastoral visits without harming this glance which followed and often directed the great battles waged against the Spouse of Christ.

Vigilant sentinel placed on the ramparts of Israel, no enemy approaches it that it is not seen, no danger threatens that it is not denounced, no error occurs that the learned bishop does not unmask and confuse in d immortals written. MM. Cousin, Jules Simon, Renan and many others successively knew the value of his sword.

Who has not read in time and still rereads the three admirable Synodal Instructions on the principal errors of the present time, published in 1855, 1858 and 1864?

Great clarity of exposition, lofty language, inflexible logic make these instructions an arsenal in which the defenders of the Church will find, as in the writings of the Fathers of the Church, the surest weapons and the better tempered against our modern enemies.

Besides their intrinsic value, one of the main merits of these synods was their opportunity.

Modern errors, from the pen of Cousin, Jules Simon, Villemain, Jean Reynaud, Adolphe Garnier, Henri Martin, de Sacy and other writers, from the Revue des Deux-Mondes, from the Correspondent and from the journal des Débats, affected an air of hypocritical, dangerous to superficial minds.

The bishop of Poitiers tears the veils, clears up misunderstandings and removes the masks. He does not want a lying peace, obtained at the price of the sacrifice of the least particle of truth: "What does it matter, he exclaims, the anger of those who want to

would exploit the silence? and what do the murmurings and the astonishment of certain men who are not very docile, who make themselves judges of what they do not know, and the complaints of some minds turned to peace all the same, who do not want to be disturbed? their illusions, nor that we approach matters to which it does not please them to pay their attention? Peace, he concludes with Saint Hilary, his predecessor and his model, is only possible in truth".

These three instructions were the summary of the conferences of the bishop to his clergy assembled for retreats, or the synthesis of the doctrines studied in the councils of the province of Bordeaux.

In these various councils held at Bordeaux, at Agen, at La Rochelle, at Périgueux, at Poitiers, Bishop Pie was the soul of the Commissions. His opinion, supported with modesty but with knowledge and incomparable authority, easily prevailed.

These provincial assemblies were the prelude to the Vatican Council, where Bishop Pie was to play such a considerable role.

"The Bishop of Poitiers, will say Pius IX, has always said what had to be said, when it had to be said, and how it had to be said". Any other praise could only diminish these words of the great dying pope!

When it was a question of defending the faith and the doctrines of the Roman Church, the new Hilaire did not know the consideration that liberalism could have desired. When, in 1854, the Academy crowned ex aequo the book of Father Gratry: The Knowledge of God, and the deist book of Jules Simon on Le Devoir, Mgr Pie raised his voice in front of his priests, and later, in a letter pastoral, to protest against this sort of equality between Christian doctrine and naturalist philosophy.

The Academy felt itself attacked and a few days later, by welcoming Bishop Dupanloup into its bosom, it found the opportunity to take its revenge. Through M. Ch. Lenormand, she tried in her turn to give a lesson in charity to the Bishop of Poitiers. Imprudent zeal was accused, bitter criticism, unjust distrust, etc. were reproached. two of a great love of the Church, however served it by rather different methods.

We would like to follow the valiant athlete on all the battlefields that call for his activity, to see him everywhere and always in the first rank among the defenders of the doctrines, tradition and discipline of the Church of God, but in In a framework as restricted as the one given to us here, we can only reproduce in broad strokes the main events of this life so full.

As soon as he arrived in his episcopal city, on December 8, 1849, he went to the church of Notre-Dame-la-Grande: "It is under your auspices, O Immaculate Virgin, he cried, that we enter owned by our Church. From your temple, we go to that of the Prince of the Apostles where our episcopal chair is fixed; you will take us by the hand, O Mary, and you will lead us, you will introduce us to Peter». Then, going up to the altar, Bishop Pie took off his miter, his crosier and his ring and placed them at the feet of the Blessed Virgin. This was to declare that he would only accept an investiture from the hand of this celestial sovereign and to do her homage with her episcopate.

After this first act, so simple and so grand, the bishop descended the steps, knelt down and prayed for a long time with his head in his hands. When he got up, his eyes were moist, and turning towards the nearest priests: "It is here," he said to them, "that my burial place will be." I will come to rest at my mother's feet!"

And in fact, it is in front of the high altar of the Church of Our Lady that the Pontiff awaits the resurrection.

In Poitiers, the reception was magnificent. Soon, all the cities of the diocese: Niort, Châtellerault, Loudun, Parthenay, Bressuire, competed in zeal with Poitiers, to receive the envoy of the Lord. Montmorillon and its Minor Seminary, then populated by more than four hundred students, received longer and more numerous visits.

After the main towns, the bishop traveled through his vast diocese, parish by parish, questioning the priests, realizing everything.

In the surroundings of Bressuire, there was then, and it still is, alas! a sect, called the Dissidents or the Little Church. This portion of the diocese of Poitiers had been taken by the Concordat from the diocese of La Rochelle, whose bishop, Mgr Charles de Coucy, exiled in Spain had refused his resignation to Pius VII in 1801. This prelate, submitted only in 1816, and death Archbishop of Reims, can be considered as one of the principal authors of this schism.

At the beginning of Bishop Pie's episcopate, the Dissidents were still about eight thousand, distributed in the cantons of Bressuire, Cerizay and Châtillon-sur-Sèvre. Courlay was the main focus.

As early as 1851, the bishop visited this parish, but he was received with suspicion. Unable to reach them, he wrote to these misguided sons a letter which is a masterpiece of doctrine and charity. He reminded them that their fathers, the heroes of the Vendée, had shed their blood in defense of the faith. Many heard this call, and were converted.

In order to promote the work of these conversions and the evangelization of his diocese, Bishop Pie founded, that same year, an association of missionary priests under the title of Oblates of Saint Hilary.

It was also around this time that the ties of close and lasting friendship were established between Bishop Pie and Father Gay. He first invited him to preach in various towns of his diocese, and seeing the good produced by this soul so enamored of the love of God, he associated him little by little with the government, until the day when he said his assistant. It was a reward for the services which the pious bishop of Anthedon had rendered, by his word and his writings, to the elite souls of the diocese of Poitiers.

In the intimacy of Bishop Pie, we find, moreover, all those animated by the love of the Church and who, in various parts of France, fought for the defense of the rights of God, of Christian teaching by pen and by word;

suffice it to cite the names of Bishop de Ségur, Father d'Alzon, Louis Veuillot, Montalembert, Auguste Nicolas, etc.

Bishop Pie's preferences inclined him towards the monarchy, and it was no mystery to anyone that the Comte de Chambord had as much esteem for the Bishop of Poitiers as the latter professed devotion to the person and principles of the noble exile.

These dispositions were not of a nature to win him the favors of Napoleon III and the imperial government. Between these two adversaries, the struggle was long and eventful. The bishop's first synodal instruction was also the signal for the first conflicts.

In 1855, when Mgr Pie published this magnificent instruction, in which all the errors of modern philosophy were victoriously combated, the government, which felt itself attacked, charged M. Fortoul, Minister of Worship, to give the lesson to the bishop. In a polite form, which barely concealed the poverty of the substance, the letter let it be understood that, for this time, the bishop's instruction would not be referred to the Council of State.

The threat was not of a nature to frighten the prelate. He replied that, on the point of going to Rome, he would go to Paris in the first days of December and that he would see the Minister, in order to complete in person the explanations requested on his letter.

Napoleon III wanted to see the great bishop whose name was beginning to fill France. The welcome was polite and the interview lasted three quarters of an hour. The Emperor, despite some rather harsh truths he must have heard about his new friend and his future ally Victor-Emmanuel, declared himself very satisfied with the interview and retained the best impression of this visit.

A first pamphlet: Napoleon III and Italy, but above all the second: The Pope and the Congress, solemnly condemned by the bishop, gave the conflict all its acuity. The work of iniquity was being prepared in the shadow of the chancelleries, treason was about to be consummated before sleeping Europe. "As modern art has found a way to suspend sensitivity during the most difficult moments of surgical operations, so, said the bishop, with the help of the brochure, by means of the artistically practiced inhalation of certain ethereal vapors and stupefying, one can become master of the brain of a nation and achieve such complete slumber of its faculties that it will see only happy images, only golden dreams, while one amputates its religion, its faith, his honor....."

Speaking then of the King of Piedmont in the leading role of this tragedy, Bishop Pie scourged him mercilessly, prelude to the judgment of history.

Finally, came the turn of Napoleon III, the accomplice of this incredible attack. "For eighteen centuries," said the bishop, "there has been a formula in twelve articles which Christian lips recite every day. In this summary of our faith, appears the thousand times blessed name of the Woman who gave birth to the Son of God and the thousand times execrable name of the one who gave him death".

"This man is neither Herod, nor Caiaphas, nor Judas. This man is Pontius Pilate. And that is right, Herod, Caiaphas, Judas and the others had their part in the crime, but, finally, nothing would have succeeded without Pilate».

"Wash your hands, O Pilate, declare yourself innocent of the death of Christ! For all answer, we will say it again, and the most remote posterity will still say Qui passus est sub Pontio Pilato!

This transparent allusion was too accurate not to arouse all anger. The masks finally fell; but, while, on all sides, the highest approbations congratulated the bishop on his apostolic vigour, the Monitor announced, on March 28, that the mandate had been referred to the Council of State.

They invoked the Organic Articles, of 18 Germinal, Year X, rusty and disloyal weapons, which Napoleon I and Portalis had not been ashamed to forge against the Church and to add to a contract, but against which the latter did not ever stop protesting. The result was easy to predict. A certain M. Suin presented his report, M. de Cornudet a victorious defence: but the siege was over. On Holy Wednesday, a decree was passed condemning the pastoral letter, and, singular coincidence! it was on Holy Saturday that the Emperor affixed his signature to it.

Once, on this slope, the imperial government did not know how to stop. A fussy and petty police was attached to the person of the bishop; his speeches were stenographed, his proceedings watched, his priests prosecuted.

In the pastoral rounds, one saw attached to the steps of Monsignor, commissioners of police and gendarmes, besides their rather humiliated of their role.

Bishop Pie, with such a shrewd mind that he possessed, took revenge gently: "Listen carefully to our paternal teachings, our very dear brothers, he said, and make them the line of your conduct. See rather by the example of these men, whom you were not accustomed to seeing so assiduous around your pulpits. For fear of losing something of our speech, they take care to take notes, and they do their best to engrave in their memory, even the smallest words of our instructions! ...»

They sought, without more success, another revenge. What the love of good would not have inspired, hatred tempted. "Let's dismember the diocese," M. Rouland said to himself one day, "would we thus succeed in diminishing the bishop?" Let's create a new headquarters in Niort!"

This measure which, in other circumstances, would have been desirable, was rejected by all the clergy and the faithful of the departure. is lying. On September 12, 1861, Pius IX himself assured the bishop that no changes would be made during his lifetime.

The matter ended there; but between the government of the Emperor and the too clear seer bishop, the struggle continued, with different phases.

In the arrangements in which the men in power or certain civil servants eager for advancement found themselves, everything became a pretext for new denunciations. On Sunday, July 30, 1861, Bishop Pie, according to custom, celebrated the feast of Saint Peter, patron saint of his cathedral and of the diocese. The bishop's homily to his people was the reproduction of a speech 6

previously preached in Bordeaux. He established there that the famous Herod-Agrippa who had maltreated the faithful, as it is said in the Acts of the Apostles, was not Herod, called the Ascalonite, the executioner of the Holy Innocents, nor Herod Antipas, who had ordered the murder of Saint John the Baptist, but Herod III, called Agrippa, son of Aristobulus.

At this name of Herod III all the men of the police, mingled with the audience, the prefect of Vienne present, although hidden in the gallery which put the hotel of the prefecture in communication with the cathedral, saw a new reference to the emperor. The bishop was again denounced.

This time he was no longer referred to the Council of State, but to Rome. The fact has been officially established. As early as July 6, 1861, the Marquis de Cadore, in charge of French affairs in Rome, was invited to denounce to Cardinal Antonelli the language used by the Bishop of Poitiers in his cathedral on Saint Peter's Day.

Cardinal Antonelli had no difficulty in demonstrating that the bishop had no malevolent intention and that, in a solemnity which recalled the persecutions endured by the Prince of the Apostles, it was quite natural to establish what had been the author of these persecutions.

As for the bishop, he affirmed that any allusion had been far from his thought, and one must rely on his word. Mr. Billault was not far from believing it either, when he affirmed before the Senate that no one would have been led to see "guilty allusions" in the speech, if this speech had been delivered by another speaker.

In a private letter, Bishop Pie gave his assessment of this affair and of all these petty attacks, saying: "At a time when so many passions are stirred up against the successor of Peter, at a time when one of his most redoubtable enemies, the Count of Cavour, has just been laid in the tomb and cited in the tribunal of God, no, I do not deny having judged the reading and exposition of chapter XII to be opportune. of the Acts of the Apostles. But I return to the unintelligent servants of the imperial power the shame of the gratuitous and offensive assimilations which they have invented between the person of Herod and that of the head of the French government".

This new attempt against Bishop Pie therefore failed as miserably as the first. It even turned against its authors, so unfounded was it. From 1861 to 1868 there was a kind of lull; it was the truce which presaged a relative reconciliation.

The reconciliation was made on the advice of Pius IX. The prelate, returning from Rome, paid a second visit to Napoleon III on the subject of the next council. It was February 26, 1868. This interview was the last, and ended with a sort of warning which must have been a prophecy: radicals), the freedom demanded is that of overthrowing you. The races that ascended the throne remained there as long as they were faithful to Jesus Christ".

The bishop's visit was rather misinterpreted. His enemies availed themselves of it, affecting to see in it only a kind of capitulation; her friends were distressed, judging her by appearances. Shortly after, in fact, the old episcopal palace adjoining the cathedral and which, since the Revolution, had served as a prefecture, was returned to its first destination and one hundred and thirty-five thousand francs were offered to fit it out.

Here again, faced with these clamors, happy to obey the slightest wishes of the Pope, Bishop Pie contented himself with the testimony of his conscience.

## He. MGR PIE AND THE PONTIFICAL ZOUAVES.

About this time the perils of the Holy See were daily becoming more pressing. Bishop Pie, always attentive to the great interests of the Church, took the initiative of voluntary enlistments in the service of the Pope. Poitou, Brittany and Vendée provided him with the first contingents. General de La Moricière, encouraged by him, went to Rome and offered Pius IX his sword and his life.

We cannot repeat here the exploits of these brave men, their victories or their glorious defeats; but what we cannot remain silent about is the encouragement that the bishop never ceased to give them and the material help that he provided in his diocese, in order to support such a noble cause.

It was on the occasion of the enlistments of which we have just spoken that God reserved around this same time a humiliation for his servant. A Breton workman, recently arrived in Poitiers, approached the recruiting committee, asking for the favor of being enrolled in the ranks of the pontifical army. His name was Louis Gicquel. Along with the other volunteers about to leave Poitiers to go to Rome, Gicquel was introduced to Bishop Pie who blessed him with the others and never had the opportunity to see him again.

This young man, accepted without sufficient investigation, was to become the sad hero of an adventure where the good faith of the bishop was surprised.

A month after the glorious disaster of Castelfidardo, the newspapers published a letter from Gicquel, dated Tivoli, addressed to one of the vicars of Sainte-Radegonde de Poitiers. This letter, circled in black, bore on the envelope this simple word: Death! A funeral service was celebrated for the deceased at Sainte-Radegonde, and Bishop Pie spoke a few words about this young man who had fallen for such a holy cause.

Two days had not elapsed when it was learned at Poitiers that the young enlisted man was not dead, but that, on the contrary, his conduct had caused him to be expelled from the battalion. One can imagine the joy of the enemies, as soon as they learned of this mistake so common in time of war, and the deed of a skilful forger. Through the pen of M. Grandguillot, the Constitutionnel gave the signal for insults. They had never been able to catch the prelate in default; they were going to use the weapon of ridicule against him. The mo losses of the Press down to the little pugs, all wanted to give voice; it was a deafening concert.

These beautiful minds had not finished laughing. Louis Gicquel returned to France; this degenerate Breton was only a vulgar scoundrel, free thinker, free doer. He did so well that he fooled himself by adorning himself with his title of former pontifical zouave. In short, on October 26, 1861, he ended up in the bench of the correctional police, in the city of Laval. The imperial prosecutor could not resist the clever and facile pleasure of involving the bishop in the interrogation of the accused. Louis Gicquel was sentenced to fifteen days in prison.

To justify his surprised good faith, Bishop Pius invoked the memory of Saint Gregory of Nazianzus who, around the year 380, had pronounced the eulogy of a certain philosopher, named Heron. This Heron, better known by the name of Maxime-le-Cynique, had made himself pass in the eyes of the holy bishop for a persecuted pagan philosopher. In truth, he was, like Gic qui, only a skilful hypocrite. In front of the priests of his episcopal city, Mgr Pie said the true word of this affair; it was the words of Saint Gregory of Nazianzus himself: "In reality, this character was a poor subject; in our eyes, he was the victim of a sacred cause. If to consider good those who seem so and are not is considered a crime, I confess to being accustomed to this crime, perhaps to the benefit of those who reproach me for it.

When the bishop had thus spoken, he made the laughing people laugh and thus ended this "Gicquel affair" about which the newspapers had made such a great noise.

### III. THE BISHOP IN HIS DIOCESE.

These external struggles, this extended solicitude for the general interests of the Church did not absorb Bishop Pie to the point of making him neglect something of his diocesan administration. Shepherd of souls, his main concern was always to enlighten them, to guide them, and above all not to stray from them. Indissolubly married to his Church of Poitiers, no proposal, however pressing and flattering it was, tempted his fidelity.

Pastoral visits were always considered by him as the best means of knowing the needs of the parishes and of stimulating the zeal of his clergy. He was always very faithful to it. From these more intimate communications with his priests were born the great works which multiplied in the diocese of Poitiers during his episcopate.

One hundred and thirty-five new or rebuilt churches were consecrated during these thirty years.

The Dissidents solicited on their return, the Protestant countries visited and the object of particular solicitude, the foundations of La Crèche and Breloux begun in their favour, the religious communities encouraged and flourishing, the Carmelites re-established in Niort, the Congregation of the 'Immaculée-Conception founded in this same town, the Little Sisters of the Poor in the suburbs of Poitiers and in the town of Niort, the nuns of Salvart in the parish of Migné, so celebrated by the appearance of. the Cross in 1826, the clerical schools of Poitiers, Bressuire, Châtellerauld, Châtillon sur-Sèvre, Niort, Coulonges-Thouarçais and a hundred other foundations of the same kind are they not the proof of a zeal and boundless devotion to the Bride God had given him?

His thought was to constantly enrich it and make it ever more beautiful. After the Oblates of Saint Hilaire, the Jesuits and the Dominicans, re-established in the episcopal city, the Benedictines in Ligugé, he installed in Beauchêne, in the heart of the Bocage Vendée, the Canons Regular of Saint Augustine, expelled from Rome. He restores theological education by resurrecting the old University in Poitiers, under the patronage of Saint Hilaire.

We will relate here an anecdote relating to the foundation of the new Carmel of Niort. We say, the new, because, from 1648, the Daughters of Saint Thérèse had, in this city, a monastery which the Revolution made a theater. Father Gay, who for a quarter of a century was to be the father of these souls, had conceived the project for this restoration in the year 1851. The Carmel of Poitiers was to provide the swarm.

Several years passed.

One day, Bishop Pie was in Niort. The mayor of this town was then M. Paul Proust, a great good man and, at the end of his life, a convinced Christian: "But, Monsignor, what are these nuns doing?

- They pray, Mayor, they do penance.

- No doubt, but could not they also. pray well for us in Poitiers?

- Oh! no, replied Monsignor in his finest tone... We were praying for Sodom from afar, because Lot was related to Abraham... God, however, did not show himself to be very difficult! Ten righteous people would have sufficed... But they had to be residing in Sodom... They were not there, and you know what happened.

- Oh! Monseigneur, I understand and I thank you. Bring your Carmelites when you please".

And the Carmelites came, at the end of the autumn of 1858, to found one of the most prosperous and pious monasteries of this great Order.

Bishop Pie had himself established in his episcopal city the work of the Christian Mothers. Often he presided over their meetings. He exhorted them to show themselves worthy of their title and to react against so many causes which, alas! disintegrate the family everywhere. Finally, he gave them as their superior his friend, the Abbé Gay, that other himself.

What shall we say of his devotion; to the Blessed Virgin? She asserted herself on all occasions. Remembering the mission he had chosen, everywhere he showed himself the zealous defender of Mary's privileges. With what joy he seized the opportunity to crown the two most famous statues of the Mother of God in his diocese! From 1862, he presided over the coronation celebrations of Notre-Dame-des-Clefs in Poitiers. Eleven years later, it was the turn of Notre-Dame de Pitié, at the Chapelle Saint-Laurent, the illustrious patroness of the Bocage and the Gâtine.



On these solemn occasions, his piety and his heart raised his language to the highest eloquence. Witness his speeches at Our Lady of Issoudun, at the coronation of Our Lady of Chartres, in 1854, and at that of Our Lady of Lourdes, July 3, 1876.

The bishop of Poitiers still found these same accents when he glorified, at Pibrac the blessed Germaine Cousin, at Arras, the poor saint Joseph-Benoît Labre, saint Théodosie at Amiens, saint Latuin at Séez, and one of his sons, the venerable Théophane Vénard, beheaded in Tonkin, February 2, 1861.

The following year, on the date of this glorious death, Bishop Pie had gone to Saint-Loup-sur-Thouet, the martyr's homeland.

"Unable to see here below the face of him whom I called my son, and whom the decree of eternal precedence has installed for ever above the heart of the pontiffs, my love and my piety wanted at least to find on this on the ground the trace of his footsteps, in this church the perfume of his prayer, on the faces of those close to him some remembrance of his features.

« ... O blissful hillsides overlooking the Thouet valley! O blessed paths of the mountain, along which the little nine-year-old shepherd walked, already bearing before God the aureole of martyrdom, because his young heart contained the wish for it. Ah! henceforth your flowers will be more beautiful, your greenery sweeter, your waters more limpid, your appearance more cheerful. Your spring breezes will be mingled with more exquisite scents, I mean, the perfumes of good desires, the emanations of holiness, the celestial odors of divine grace".

#### IV. THE COUNCIL

We have so far followed the Bishop of Poitiers addressing all orders of society, speaking to the little ones, telling the truth to the great, instructing the fathers, directing the youth, in contact with the nobility whose songs he sings. glory as in the magnificent funeral oration of Madame la Marquise de La Rochejacquelein, and not neglecting the poor, attentive to the needs of her Seminaries and to their recruitment, sanctifying the nuns, multiplying the houses of prayer favoring studies, encouraging vocations to dedication and martyrdom; it is time to follow him to the Vatican Council, where his great friend, Bishop Gay, had preceded him.

The role of Bishop Pie was considerable during this council. Appointed member of the most important Doctrine and Faith Commission of this assembly, he was one of its surest lights and one of the most listened to voices. On January 14, feast of Saint Hilaire, he gave a speech in the church of Saint-André della Valle, which had a great impact.

Never have we seen around a pulpit a more chosen and more attentive audience.

We do not have enough space to speak as long as we would have liked of the memorable struggles in which our athlete took part to make the prerogatives of the Apostolic See triumph. The spirits were then in an extreme agitation. At the moment when the Bishop of Poitiers arrived in Rome, Monseigneur d'Orléans had just launched two writings into the public which increased the confusion, the Observations on Infallibility and the Warning to M. Louis Veuillot.

Bishop Pie was painfully impressed, but he restrained himself and remained silent.

Mgr Cousseau, bishop of Angoulême, a learned and modest prelate, had lodged in Rome in the same house as the bishop of Poitiers. Nourished by the same doctrine, animated by the same spirit, bound by a very close friendship, the two prelates enlightened each other. It was Bishop Cousseau who, tired one day of an opposition which seemed to him systematic on the part of some Council Fathers against infallibility, pronounced this famous word: Quod inopportunitum dixerant, necessaria fecerunt. He was invariably with those of the bishops whose opinion was confirmed by the final vote.

This definition was not to be obtained without a fight. To the struggles within, free and peaceful, were mingled resounding conflicts from without, excited by a hostile press. The governments themselves seemed to want to weigh down the decisions of the Fathers with fears and threats.

In France, M. Émile Olivier quoted letters from the Archbishop of Paris, Mgr. Darboy, who invited the Emperor to intervene for a definition. "Thus," said Bishop Baunard, "was consummated, to the detriment of the Church, this alliance of Caesarism and liberalism so long foreseen and denounced by the Bishop of Poitiers."

He had long and frequent talks with the Pope, drawing inspiration from the One to whom assistance was promised until the end, of the meaning and the terms in which he was going to formulate his report to the Fathers of the Council. , May 13, 1870. This report, written in a Latin that the French bishops had not often spoken, deeply moved the assembly: spoken today for an hour and five minutes and I come home very relieved and very ready to sleep, which I did not do last night. I am told that the audience was fully satisfied and a good number of bishops sent me their testimony".

Bishop Mermillod wrote to him: "You have relieved hearts, you have shed light on Revelation and the life of the Church. In a few words, you have dispelled the Gallicano-Tudesque mists. THANKS ! You salt, you lux are".

Finally, after many struggles, when papal infallibility had been defined and accepted by the Council, the painful events which threatened France and the Pope dispersed the bishops and brought Bishop Pie back to his town of Poitiers. A standing ovation awaited him. Numerous priests, an immense crowd accompanied him from the station to the Church of Our Lady, and from there to the cathedrals where the Te Deum resounded in recognition of the great things that had just been accomplished.

Alas! they were to be followed by immense disasters. War was declared, the empire collapsed, reaping the fruits of its betrayals, and at the same time the Rome of the popes fell into the power of the Piedmontese. The prophecies of the great bishop were fulfilled inexorably.

While France expiated and shed the purest blood of her sons on the battlefields and in the horrors of the commune, the bishop collected near him the remains of the Corps de Charette and his valiant Zouaves; at the same time he solicited alms from the faithful, in favor of the wounded, the sick and the captives.

In the midst of all this mourning for the Fatherland and the Church, it was in Poitiers, and under the inspiration of Bishop Pie, that the hope of recovery was born. It was then, in fact, that the idea sprang up of raising to the Sacred Heart of Jesus, the monument of atonement and reparation which today crowns the heights of Montmartre.

## CHAPTER V

### CARDINAL

In 1871 the nuncio Mgr Chigi, came to Poitiers. He spent several days there, conferring with Mgr Pie, on holders to be given to the churches of France. The nuncio gave him a presentiment of the intention of M. Thiers, to propose him for the see of Paris and, later, for that of Tours, left vacant by the promotion of Mgr Guilbert. The Bishop of Poitiers put up polite but invincible resistance. Later, he will similarly refuse the archdiocese of Lyon.

But his merits, so many labors were at last to receive the highest reward a bishop could expect. In 1879 Bishop Pie received from Leo XIII the cardinal's hat. The new Pope thus paid, to the applause of the universe, the debt contracted by the Church towards this great servant.

Already for many years, Pius IX had thought of attaching him to the Sacred College, and even to his entourage, but various oppositions from the imperial government had delayed the fulfillment of this desire. He was recommended on May 12, under the title of cardinal-priest, with the title of Our Lady of Victory.

The announcement caused universal joy, but Providence, which sometimes puts its gifts at a high price, had prepared the heart of the pontiff for this triumph, by painful sacrifices. His mother, for whom he had a real cult, left him in 1877, and the following year the death of Pius IX brought him new mourning.

A few months later Mgr Dupanloup also died. Despite the differences of opinion that had existed between them, the Bishop of Poitiers hastened to rush to Orléans to bring his fellow student his homage and his prayers.

The honors of the purple revived in Bishop Pie a greater humility and a more ardent piety. It was then that he asked to be part of the Third Order of Saint Francis. Shortly after, he was at the feet of Our Lady of Lourdes. That same year, he again undertook the pilgrimage to his dear Notre-Dame de Chartres, then to the Grande Chartreuse.

In 1880 Msgr. Pius left for Rome. He paid his homage one last time to the successor of Peter. Leo XIII received him as one would receive a brother and showered him with honours. Returning to Poitiers, he consecrated with his hands Mgr Emmanuel de Bricy, the new bishop of Meaux, as he had consecrated his elder brother, bishop of Saint-Dié, as he had consecrated Mgr Gay.

The hour of the reward was near. Despite the doctor's advice, on May 15, he left Poitiers to go to Angoulême. He had promised Bishop Sébaux to come and officiate in his cathedral on the day of Pentecost. He presided over the meeting of workers' organisations; but on the night of the 18th, around one o'clock in the morning, Mr. Marnay, his vicar general, was awakened with a start: "My child, come to my aid, cried the Pontiff".

Already, the breathing was panting. M. Marnay only had time to give a last absolution, and when Mgr. Sébaux arrived all in tears, he could only perform a supreme unction and received the last sigh of this great man whom the rupture of an aneurysm had suddenly thrown, but not without preparation, in the arms of the Sovereign Judge.

There are men whom death lessens and quickly causes to be forgotten; others, on the contrary, seem to grow when they have disappeared from the scene of this world. Bishop Pie is one of the latter. "I lost my right arm in France" exclaimed Leo XIII when he heard the news of this sudden death.

After such testimony, what other eulogy would not be superfluous?

Honors, however, were not spared in memory of the illustrious deceased. On the day of the funeral, which seemed to be a triumph and which was presided over by Cardinal Donnet, Archbishop of Bordeaux, 500 priests, more than 6,000 faithful crowded into the cathedral of Poitiers. Father Jourdan de la Passardière preluded with emotional accents to the panegyri that was to be heard by the old friend, Mgr. Gay, in the quarantine service.

Deign, O my God, to give your Church more scholars and holy pontiffs !

POITEVIN  
October 30, 1892

## ARRIVAL SPEECH by Monsignor PIE

DELIVERED FOLLOWING THE SOLEMN ENTRANCE IN THE CATHEDRAL OF POITIERS.  
(DECEMBER 8, 1849)

Who are you? Who are you ? John, I, 19.

I. To the people who had left the city, who had advanced into the desert to contemplate John the Baptist, the divine Master addressed this question: "What did you go to see?"

I will ask you the same question today, my very dear Brothers: *Quid existis videre* (Luke, VII, 24)? Why this crowd leaving the house, the city? What show has put on this immense multitude of all ages, all sexes, all conditions?

Again, what did you go to see? Is it a man dressed with luxury and with softness? *Sed quid existis videre?* *Hominem mollibus vestimentis indutum?* No ; for those who are so dressed are found in the houses of kings (Luke, VII, 25). Now the houses of kings are deserted at this hour. The word of the prophet has been fulfilled before our eyes: I will destroy, saith the Lord, the winter palace and the summer palace; the houses of ivory will be pillaged (Amos, III, 15). For some time now, all those who had been brought up in delights have walked on rough paths (Baruch, IV, 25); and please God that this is not only the beginning of sorrows (Mark, XIII, 8).

As for us, your glances will certainly have created no illusion in you about these few threads of gold and silk which custom has attached to our sacred ornaments, and which have nothing in common with the vain preparations of a profane adornment. Moreover, the courtiers are recognizable by the fact that the softness of their language agrees with that of their clothes; and the accent of our voice has already revealed to you that we are not of this race, and that we were not formed in this school: *Ecce qui in veste pretiosa sunt et deliciis, in domibus regum sunt.*

But still, what did you go to see? Is it a reed shaken by the wind: *arundinem vento agitatam?* Do you notice, my Brethren, in the question posed by the Saviour, this singular alternative, or better, this singular comparison: a courtier or a reed? Is there not, in fact, more than one point of resemblance between the one and the other?

Is it not in both the same suppleness, the same inconsistency, with the same inanity?

The incomparable doctor whose disciple I am henceforth for all my life, and whom I should echo today in this pulpit, Saint Hilary, develops this text thus: "The reed, he says, has elegance, it swings its stem gracefully, but it contains nothing solid; its bark is shiny, polished, pleasant, but the interior is null: exterior placens, and nullus interior. Thus the man of the century. It has the shining veneer of worldly education, but it is hollow and void of the fruit of truth; to the specious beauty of the outside corresponds the perfect nullity of the inside; it is without firmness and consistency; his mobility complacently bends to all the demands of favor, he obeys without resistance to all the winds of opinion; it does not contain within itself any marrow of the spirit or of the will". Tell me, is that what you went looking for? a man empty of the knowledge of God and floating at the whim of all the filthy breaths: *Num quid existis videre hominem cognitione Dei vacuum, et ad immundorum spirituum flatum vagantem?*

No, my Brethren; in coming to meet him who is sent to you, your legitimate expectation has counted on something else. In the order of religion, the words of Jesus Christ are still true: "You went out to see a prophet, and more than a prophet: *Sed quid existis videre? prophetam? Utique dico vobis, et plus quam prophetam*" (Luke, VII, 26).

That's what resounded in your streets just now, that's what I read written on one of your triumphal arches. "And you, once still a simple child of Israel, you will be called the prophet of the Most High, for you will walk before the face of the Lord to prepare His ways": *Et tu, puer, propheta altissimi vocaberis; preibis enim ante faciem Domini parare vias ejus* (Luke, I, 76).

II. But then "Who are you then?" you say to me as to John: "Who are you, so that we can give an account of it to those who will question us on our return to our homes: *Dixerunt ei: Quis es? ut responsum demus his qui miserunt nos?*" (John, I, 22)

My Brothers, it is still Saint Hilary who will give me my answer. "*Episcopus ego sum: I AM BISHOP*". This word contains everything, this word says it all.

**I AM BISHOP:** I will therefore be **a father**, I will be **a pastor** ; I **will love** you as the father loves his children; I **will guide** you and **feed** you as the pastor leads and feeds his sheep. It is my duty, it will also be my happiness to accomplish this double mission for you. Your filial affection, your pious docility will make it easy for me. The shepherd is commanded to look at the face of his flock: *Agnosce vultum pecoris tui et greges tuos considera* (Prov, XXVII, 23). What I read today about your faces revealed your souls to me. What hearts I have seen radiate on your brows and in your smiles! I can tell you like Paul to the Galatians: Yes, despite my obscurity, "you did not despise me and reject me, but you welcomed me as an angel of God, as Christ Jesus" (Galat, IV , 14 ).

It is true, I have taken care to reach you under the auspices of the Immaculate Virgin. By celebrating the son she sends you, you also wanted to celebrate the Mother. This is why your whole city was today only a church: the streets, the squares, the markets, the very air were as if sanctified. Under the impression of these so beautiful and so sweet pomps, it seems to me that I feel in me from this day what the Holy Scriptures call the entrails of paternal and not oral love and that I will have no effort to make to cherish you and give you all kinds of testimonies of it.

But the bishop is still something other than the father of a family and than a pastor. The meaning of his name indicates this. He is primarily "an **overseer**". From the observation post on which he is placed, he must **observe, consider** and , if necessary, issue the **cry of alarm. Sentinel of truth, defender of the rights of God, guardian of souls** : these are sacred titles for the bishop, which carry with them inflexible obligations, indeclinable responsibilities.

Episcopus ego sum: **I AM BISHOP**. If therefore you expect me to be the man of **peace**, the man of **conciliation**, of **condescension**, of **charity**, you assume nothing but the truth. With the grace of God I will be such among you. But my duties will not end there, and it may be that circumstances impose upon me others which you would be less prepared to understand.

Episcopus ego sum: **I AM BISHOP**. As such, I am among you the **consul** of the divine majesty, **the ambassador** and **charge d'affaires** of God. If the name of the King my Master is **outraged**, if the flag of His Son Jesus is not **respected**, if the rights of His Church and His priesthood are **disregarded**, if the integrity of His doctrine is **threatened** : **I AM BISHOP** , therefore **I will speak, I will raise my voice, I will hold high and firm the standard of truth**, the standard of true freedom, which is none other than the standard of faith, the standard of my God. The pusillanimous may be surprised, minds of a certain stamp may even be scandalized. This is why I wanted to express myself freely today, because you cannot suspect at this hour the abundance of charity which overflows from my soul.

III. **Peace** : yes, without a doubt, it is the ardent desire of my heart, it is the need of my nature, it is the marked inclination of my character. But the Holy Spirit taught me that **the love of truth must come before any other love, even before the love of peace** : VERITATEM TANTUM ET PACEM DILIGITE (Zachar, VIII, 19). One of the prayers that was pronounced over my head on the day of my episcopal consecration was this: " **THAT HE LOVE THE TRUTH, AND NEVER ABANDON IT, NOR UNDER FEAR. , NOR UNDER THE EMPIRE OF FLATTERY** : veritatem diligat, neque eam unquam deserat, aut laudibus aut timore superatus". And the experience that the world has just had must have taught you all, my Brothers, how fruitful error is in calamities of all kinds. Have **confidence** therefore in our ministry, and be determined to **respect our words and our deeds**, even when you happen not to understand them.

Allow us **to safeguard**, in their causes and in their principles, the effects and consequences to which you attach so much value; let us **work** for you sometimes in spite of you; and remember that, from the tops of the mountain, the shepherd sees higher and further than the sheep stretched limply in the plain.

No, I will cry out with the prophet, no, "**for Zion I will not be silent, and for Jerusalem I will have no rest** : propter Zion non tacebo, et propter Jerusalem non quiescam" (Isa., LXII , 1), **until the Savior Jesus, rejected by the insolence of the men of our time, rises again on the world to light it up with His rays and save it with this salutary radiance**. What your great doctor said here to your fathers, the spectacle of contemporary things has sufficiently confirmed: "there is nothing so calamitous for the world as not having received Jesus Christ: Et quid mundo tam periculosum quam non receptisse Christum?"

Also the less Christian minds agree at present to encourage the independence of our ministry, the boldness of our word. In these days of confusion and disorder, if the prophets are silent, who will speak? **If the pulpits of truth are dumb, then who will revive the rights of truth?** Let it be enough for you to know that our zeal will invariably be guided by charity, and that if we are ever compelled to **make war**, it will always be **for the purpose of making peace**, the only one worthy of the name, which is **PEACE IN TRUTH** : pacem in veritate.

This peace, my beloved Brothers, I wish it to you all today with all the outpouring of the tenderness of my soul; to my brothers in the priesthood, and to those elite souls who have dedicated themselves to the practice of evangelical perfection; to men constituted in dignity, and to all those who are placed under their authority; to the great and to the small, to the rich and to the poor; to old men and young men; husbands and wives; to fathers and children; to the just and the sinners; to the faithful disciples of the Church, and to our separated brethren who have had the misfortune to be born outside of her maternal bosom; in a word, to all those whom the grace of God and of the Apostolic See has entrusted to my care: May the blessing of the Father, of the Son, and of the Holy Spirit descend on you, and may it remain there forever. Amen.

Works of the Bishop of Poitiers, T. I, p.  
128 to 134. Oudin, 1873, 4th ed.

WE WILL READ WITH EDUCATION THE FAMILIAR AND PATERNAL RESPONSE OF M. LECOMTE, HIS MASTER, HIS ADVISOR, HIS FRIEND, CURE OF THE CATHEDRAL OF CHARTRES, TO THE LETTER OF THE NEW PRELATE WHO ASKED HIM FOR HIS ADVICE ON THE APPROACH OF THE RECOMMENDATION AND OF THE SACRED.

"My dear Lord and tender friend... I congratulate you and I congratulate even more our Mother the Church on seeing today the judicious choice of men authentically confirmed by that of God in the person of His Vicar. I shall be very attentive and very happy to be able to attend your coronation.

You have the humility, dear friend, to ask me for a few words drawn from the source of my poor heart. I should send you to the waters of your own fountain. But Jethro, priest of Midian, gave some useful advice to Moses, Supreme Pontiff, consecrator of Aaron.

You **will love** Our Lord more tenderly than ever. Amaze me? Diligis me? This is the pastor's primary virtue. It is also his first joy and his sweetest consolation. It is his rest after fatigue, and his light in teaching; it is the sleep of love on the bosom of the Lord. One finds there relaxation and milk of celestial sapience. But what am I saying? you will do much better than anything I could advise you in this matter.

Keep your **conscience joyful and holy free**, to be able to sanctify others. We can hardly care lose out on others when you are too preoccupied with yourself.

I will say nothing to you, my dear Lord, of what you will do to spread everywhere, everywhere, in your diocese, tender **piety towards the Blessed Virgin** whose darling child you are and to whom you owe everything. Make her much loved by your priests, that will make her much loved by your flock. Go, **teach** the love of Mary to all the faithful of your country, it is the mission with which the poor wretch has invested you, from whom all power has been taken away, but who puts all his impowers, his infirmities and his pains at the service of your tender heart and your fruitful intelligence.

**Cherish your priests very much** : this is the recipe for being cherished by them. **Honor them all**, even the less pleasant ones: it is teaching them to honor themselves. Sow them a measure of **respect**, you will reap a thousand measures. **Cordialize them** holy and with gracious dignity.

Be, with regard to your young seminarians, the Jesus of John: they will be the Johns of Jesus to you. It is especially this little field, whose virgin soil is so loose and so rich in juices and nourishing principles, it is this little field that will have to be cultivated and watered. It's not even a field, it's a garden, the areola aromatum. You will plant many lilies there for the delights of the Beloved, and you will place in the middle fontem hortorum... Mary will be the queen and the mother of all your seminarians. It will be necessary to go to the diocese of Poitiers to take lessons of love for Mary.

As for the administration, **always untie as much as possible; never to break, unless there is a necessity of which one must moan, and soften the rigor by delicacy and prudence in the form**. But you know so well how to circumvent the difficulty without renouncing the goal, or rather to reach it more surely!... Only delicate and strong natures know these secrets and can apply them.

**Do n't please all at once, please long**. Like the sun which, after the winter solstice, bringing us back summer through the frosts, always advances and ends up being victorious as a whole, even when it seems to retreat and be defeated in detail, we must **suffer from appearing defeated in order to better triumph...**

**Be yourself**. It takes a lot of strength to move only on your own and to know how to resist eager advice, or impassioned advice, which is met with even more often.

For the choice of **pastors**, prefer modest merit, after having seen it with your own eyes; go and seek the merit which lies hidden behind the others. Make the latter first. Dismiss gently and without hurting him, the merit that occurs and seeks the attention of his superiors. This one is not of good quality, or, to put it better, this merit is not merit, it is sufficiency and ambition. Do not listen to the enthusiastic recommendations of the ladies. Do not systematically exclude them either: they can put you on the path to true merit, especially when they are solidly pious and humble.

**Revive Our Lord !** Let people say behind you: Oh it's Jesus returned to earth and conversing among men. **Smile to all**, to the rich and to the poor, to the poor and to the rich equally, or, if you put any inequality in it, let it be in favor of the little ones who most need this alms.

May your hands be always **blessing** like those of Saint Meletius, the amiable Bishop of Antioch, or of Saint Francis de Sales. Be Saint Francis de Sales of Poitiers.

Don't rush your walk too much. No slowness, but **no haste**, unless the fire is at hand sound of some soul.

Keep your style elegant, noble, delicate, crystal clear as your thought. Above all, explain the divine text in the manner of ancient centuries: it is fruitful and infinitely varied. Do not confine yourself to Greek and Roman forms: this is a beautiful part of the beautiful, but **the complete beautiful is only in the Sacred Books**. Be from Athens, be from Rome; but above all be from Jerusalem, be biblical.

**Preach to the faithful on your own**, as much as your health will allow. But **also preach the priests** ; I would like to see you preach the retreats to them yourself. For, oh my God, what insipid mediocrities sometimes take charge of this ministry! Besides, one must be a pastor oneself and a father, in order to teach fathers and pastors well.

Do like the sun: show yourself to your people without lavishing yourself. From time to time, put on some veil of mysterious vapor, without ceasing to be transparent, on the star of your august character.

I come back to this word which is the basis of holiness for a bishop: **to imitate the goodness** (I adore this word), **the kindness and the gentleness of the Son of God**. Pass through doing good, healing all languor and all infirmity, evangelizing the kingdom of God through towns and cities, laying hands on little children and smiling holy on mothers.

Visit hospitals, without compromising your frail health. Also visit the doves of Carmel, if you are lucky enough to have one, or those of Annecy, and the worker bees of educational establishments run by nuns. Thus open channels of grace for the irrigation of all your lands.

Be the **model pastor, LOVED BY GOD, MARY AND MEN**, as you have always been and will be more in addition to me until the end, dear Lord and son".

An archpriest of Notre-Dame de Chartres,  
Mr. Pierre-Alexandre LECOMTE,  
By Canon Goussard, p. 116 to 120, Chartres, 1894.

## CARDINAL PIUS

SPEECH FOR THE SOLEMNITY OF THE RECEPTION OF THE RELICS OF SAINT EMILIAN , BISHOP OF NANTES  
PRONOUNCED IN THE CATHEDRAL CHURCH OF NANTES ON NOVEMBER 8, 1859.

Cum oratis, dicite: Pater sanctificetur nomen tuum; coming regnum tuum.

When you pray, say: Father, hallowed be Your Name, Your Kingdom come (Luke, XI, 2).

MONSEIGNEUR<sup>1</sup>

Never did the divine founder of Christianity better reveal to the earth what a Christian should be than when He taught His disciples how they should pray. Indeed, my Brothers, prayer being like the religious breathing of the soul, it is in the elementary formula that J.-C. gave of it that we must seek the **whole program and the whole spirit of Christianity**. . So let's listen to Master's textual lesson. I recited the beginning just now according to the more concise text of Saint Luke. I will say it now according to Saint Matthew, as children stammer it and as all Christians have been repeating it for nearly two thousand years. You will therefore pray thus, says J.-C.: Sic ergo vos orabit: "Our Father, who art in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven ( Matt., VI, 9)".

The intelligence of my subject does not require me to add the rest.

You already understand, MT-CF, at what height of thoughts, feelings, desires, the Christian who expresses himself thus is placed just as early. Whether he is big or small, educated or ignorant, priest or layman, whether he prays in public or in private, that does not matter; the Gospel even supposes that he is alone in his room, the door closed (ibid., 6). Now, no sooner had he opened his mouth than, identifying himself with the whole great human family, and rushing towards the common Father of all who is in heaven, this weak mortal, transported and almost the delirium of his disinterestedness first forgets and neglects himself, who needs everything, to think only of him who is the necessary being and who needs nothing and no one. Above all else, its triple concern is the **glorification** of the name of God on earth, it is **the establishment** of the kingdom of God on earth, it is **the accomplishment** of the will of God on earth<sup>2</sup>. And these three aspirations, which can be reduced to a single one, are not without order and without gradation. There exist here below superiorities which have only the excellence of name and the precedence of rank. There are others who join power to dignity, but who do not have the exercise of it, who reign and do not govern. Finally, there are those who throne, who reign and who govern; and there alone are the true kings, the true monarchs. Such is **eminently the supreme kingship of our God in heaven**. There His name is honored by all; His power extends over all; His will is obeyed by all. On this side, we can say nothing, except: Amen, "It is"; but not: Amen "Let it be"; for nothing can be added, O my God, to Your essential royalty from above. On the contrary, if I lower my eyes to the earth, and if it is Your royalty in the external developments that time brings to it, You then allow me, O my God, You even command me to make vows for Your glory. For **here below there are names that want to prevail against Your name, scepters that dream of rising above Your scepter, wills that attempt to prevail over Your will, and, to put it bluntly, here below Your reign is crossed, it is fought, it is hindered**. Your **disciples**, O Lord Jesus, are those who, amidst all the vicissitudes of this world, invariably **side with the divine cause**; what did I say? they are those who persist in wanting a perfection that will never be achieved in time, since they aspire to nothing less than to see God glorified, served, obeyed on earth as He is in heaven: an ideal which it will not be given to them to achieve entirely, but which they are **ordered to follow**, and which the final consummation will demonstrate not to have been a vain dream: Sicut in cœlo et in terra.

The Christian, MT-CF, is therefore not, as a certain contemporary world seems to believe and affirms every day and in all tones, it is therefore not a being who isolates himself in himself. - even, who sequesters himself in an oratory indiscriminately closed to all noises of the century, and who, satisfied provided he saves his soul, takes no concern for the movement of affairs here below. The Christian is the opposite of that. The Christian is a public and social man par excellence; his nickname indicates it: he is catholic, which means universal. Jesus Christ, in tracing the Lord's prayer, ordered **that** none of his people could perform the first act of religion, which is prayer, without putting themselves in contact, according to their degree of intelligence and according to the extent of the horizon opened before him, with everything that can advance or retard, favor or hinder the reign of God on earth. And as surely the works of man must be co-ordinated with his prayer, there is not a Christian worthy of the name who does not work **actively**, within the measure of his strength, to **procure this temporal reign of God**, and to **overthrow whatever stands in its way**. I could traverse the whole succession of centuries, and each of them would offer me some great model to propose to your imitation. But my subject is laid out for me in advance. These sacred bones which have just been triumphantly and providentially brought back to your city, MT-CF, spare me the embarrassment of choice. Let us see how, in the year of grace seven hundred and twenty-five, the brave people of Nantes, guided by their bishop, understood and practiced the first words of their Pater; and we will try to conclude from it what we must be, what we must do ourselves, I say all of us, faithful, priests, bishops, under pain of giving the lie to our Sunday prayer and to the examples of our fathers. .

This interview will be simple and familiar. The episcopal word does not include prepared movements or oratorical adjustments. Nevertheless, I have a particular need of the help of your prayers. Implore, therefore, with me this august Virgin, from whose chaste sides gave birth to Emmanuel, the God with us, whose temporal birth was the first advent of the reign of God on earth. Hail, Mary.

<sup>1</sup> SG the Bishop of Nantes. The bishops of Angers, Bruges, Angoulême, Blois, Luçon and Amiens were present.

<sup>2</sup> The catechism of the Holy Council of Trent warns pastors to observe that these last words: On earth as in heaven, relate to each of the three preceding petitions: "Ut hæ petitiones, quam vim habeant et quid valeant, plenius intelligantur, pastoris erunt partes monere fidelem populum verba illa: Sicut in cœlo et in terra, ad singulas referri posse primarum trium postulatio num: ut, sanctificetur nomen tuum sicut in cœlo et in terra; item, adveniat regnum tuum sicut in cœlo et in terra; similiter, fiat voluntas tua sicut in cœlo et in terra". Catech. council. Trid., P. IV, c. X, n. 5.

## FIRST PART.

**The visible reign of God on earth, MT-CF, is the reign of His incarnate Son, J.-C.; and the visible reign of the incarnate God is the permanent reign of His Church.** "God is known in Judea, said the psalmist, and His Name is great in Israel" (Ps LXXXV, 1). This proposition is still more true when it is a question of the Church of the new law. There God is known; there His Name is revered and glorified, there His Kingship is acclaimed, there His Law is kept; in a word, according to the beautiful definition of the catechism of Trent, explaining the beginning of the Sunday prayer, **"the reign of God and of Christ is the Church"** : Regnum Christi quod est Ecclesia (Catech. concil. Trid., P. IV, C. XI, n. 23).

But, because the Church of J.-C. realizes the reign of God in time with an immense energy and a unique effectiveness, because of that it is destined to meet on its way obstacles of all kinds and resistances forms. The reason is that the Church here below is **militant**, not triumphant; it is in the way, and not in the end. It is true, he was told to reign already, but to **reign in the midst of his enemies** : Dominare in medio inimicorum tuorum (Ps. CIX, 2). And his domination will thus be shared, disputed, sometimes balanced, until the day when all his enemies will be placed under his feet: Oportet autem illum regnare, donec ponat omnes inimicos ejus sub pedibus ejus (I Corinth., XV, 25) . It is in this **struggle** that **the secrets of hearts** will manifest themselves , and **that the discernment of the good and the bad** will take place here below , the division of the brave and the cowardly, which means **the division of the chosen and the reprobate** . , since **neither the wicked nor the cowardly will enter the kingdom of heaven**. Happy, then, are the men who have never hesitated between the camp of truth and that of error! Blessed are those who, at the first signal of war, immediately place themselves under the standard of Jesus Christ!

Now, at the time which concerns us, there had appeared on earth, for nearly two centuries, a son of Belial to whom it was reserved to keep all of Christendom in suspense for a period of more than a thousand years. Islamism, "monstrous true religion", says Bossuet in his beautiful panegyric of Saint Pierre Nolasque, "religion which belies itself, which, for all reason, has its ignorance, for all persuasion its violence and its tyranny, for all miracle its weapons" (edit. de Lebel, T. XVI, p. 62), and I will add, for all the attraction of its voluptuous excitements and its immoral promises, Islamism had already invaded immense regions. That schism, that heresy should fall under his blows, it was doubtless a great misfortune: nevertheless it is the law of history and it is a customary order of providence that, in order to punish the **peoples perverse, God uses other even more perverse peoples** ; and this mission, Islamism was invested in it for a long time. But now Christianity is no longer only affected in those degenerated races which have decomposed the principle of life in themselves by altering the principle of unity and truth: it is Europe in its most difficult parts. more vital, it is the very heart of the Catholic races that is threatened; it is the boulevard of orthodoxy, it is the very Christian kingdom, it is France, and, behind the rampart of France, it is the metropolis of Christianity, it is the whole world which will have everything to be feared from these new and implacable barbarians. They have crossed the Pyrenees, they have rushed on our beautiful southern provinces, they have quenched the thirst of their sword in the blood of our Orthodox brothers, they are advancing as far as Burgundy; their traces are marked by fire and blood, but above all by profanation and impiety. Everything gives way, everything gives way before these ferocious hordes. No arm dares attempt to stop them. O God, O our Father who art in heaven, what will become of Your Name, Your Kingdom, Your Law on earth; in other words, what will become of Your Church?

My Brothers, there was in Nantes, which is often seen there, a bishop, a man of faith and a man of courage: the holy chrism, by flooding his head and his hands, had not extinguished in his veins the natural ardor of Breton blood. Around this bishop from Nantes, there was what one would still find there, what one will always find there, a whole phalanx of knights, loyal Christians and brave warriors. Émilien, that's the name of the bishop, **first** puts his people **in prayer**. But soon he gets up, because his prayer itself pushes him to **action**. **When the country is in danger, every citizen is a soldier**. Now, at the solemn hour which had just sounded, what was threatened was the fatherland of souls at the same time as that of bodies, it was the reign of God at the same time as the kingdom of the Franks. And, since terror or powerlessness are everywhere, since no one is rising to save the Church and France, Émilien will rise. You may stop me, and you say to me: What! is it a bishop who is going to take up arms? And what becomes of sacred discipline? My Brethren, let us not confuse the times, let us not judge the needs and customs of another age according to our times and our customs. The social necessities of the time did not include on this point all the wise precision of later discipline . And besides, there are extreme cases in which the disciplinary rules vanish before the divine law; what did I say ? there are cases, even vulgar ones, Jesus Christ is my guarantor, in which the divine law gives way before the law of nature. "Which of you, said the divine Master, if his neighbour's ox or donkey falls into a pit, will not pull it out immediately, even on the Sabbath day?" (Luke, XIV, 5) Now, when a fundamental law like that of the Sabbath yields for such a cause, what shall we say when it is a question not even only of saving the life of a daughter of Abraham, but to bring help, in extreme peril, to the common mother of all men, to the spouse of Christ, to the Church of God: Hanc autem filiam Abrahæ non oportuit solvi (Luke, XIII, 16) ? But I am wrong to insist on these useless explanations. Assuredly the Pontiff Émilien did not dream of justifying his action to himself by means of these arguments. Taking advice from his common sense, as well as from his faith and his courage, and knowing with what people he was dealing, he thus harangued his flock: "O all of you, men strong in war, stronger still in faith: Homines fortes in bello, in fide autem fortiores, arm your hands with the shield of faith, your foreheads with the sign of the cross, your head with the helmet of salvation, and cover your chest with the breastplate of the Lord. religious armour, O soldiers of Christ, take your best weapons of war, your best forged, best tempered weapons of iron, to overthrow and crush these furious dogs. say, with a speechless Judas Machabæ: Better to die than to see the disaster of our fatherland, and to bear the desecration of holy things and the reproach of the law which the divine majesty has given us (Bolland, T. 5, June 25 , p. 81, n. 2)".

From the thrill which these words, coldly repeated, have just sent through your ranks, judge, MF, of the effect they produced on your fathers of the eighth century. Émilien was their compatriot by blood, at the same time as their father by grace; he had a dignified and majestic bearing, a face that was both austere and pleasant, a firm yet sympathetic voice, a compassionate heart. Transported beyond themselves by this laconic discourse, a true model of

<sup>3</sup> THOMASSIN, Old and New Discipline, T. III, p. 3, L.I, c. 47. p. 495, L. III, c. 44, etc Edit. in-fol. Paris, 1745.

the military and priestly harangue, they respond unanimously with this cry, which will always be instinctive in the hearts and on the lips of the people of Nantes when they hear an appeal from their bishop: "Revered Lord and good shepherd, order, command, and, everywhere where you go, we will follow you: Domine venerande et bone pastor, jube, impera, et quocumque ie ris, te sequemur (ibid.) Emilien does not waste a moment: he sees in this impulse the expression of the divine will, he fixes the day of departure. No one misses the watchword. To the citizens of the province have been added foreigners who have come from afar. Armed with their aggressive and defensive weapons, they come to kneel piously in the church of Nantes, There, an admirable spectacle begins: it is truly the prelude to our holiest crusades, the beginning of our most magnificent Christian wars. Emilien was not one of those warlike pontiffs, such as some then saw. who, under the ecclesiastical dress, bore only a lay and secular soul. Above all, Emilien is a bishop; he wants the expedition to have an exclusively religious character. He therefore puts on the sacred vestments, and he celebrates the holy mysteries, during which he will bless and then communicate to all his comrades in arms. Nothing is lacking in this imposing solemnity; the homily itself is not omitted there, and I believe I hear these accents of the priest resound in my ears: "My children, Filioli, instructed by the salutary precepts of the Lord and formed in a divine school: *Præceptis salutaribus moniti et di vina institutione formati*, you and I dare to say each day: "Our Father who art in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven". what Christ has taught us, the opportunity has come to translate them into our actions. Let us thank God, our creator and benefactor, who, by His goodness, has gathered us in such great numbers, and who has visibly strengthened our hearts by His grace, let us pray to Him devoutly, so that He will truly make us soldiers of His Name, soldiers of His Kingdom, soldiers of His Law and His cause: *Devote ipsum deprecemur, ut voluntatem suam adimplere valeamus in salu tem*" (Bolland., T. 5, June 25, p.81, n. 3).

After such words, all that remained was to leave. The holy phalanx sets off. Neither the tears of farewell nor any earthly considerations and affections stop them. They have, says the historian, hope for torch, the sacraments for food, and their bishop for leader. They march day and night, until they arrive in Burgundy and face the enemy. The event showed how valuable the military experience of their leader was to them. Three first battles, fought with skill and sustained with courage, are crowned by as many brilliant victories. Saint-Forgeot, Saint-Pierre-l'Étrier, Creuse-d'Auzy see their fields watered with the blood of the infidels.

Fortune seemed to settle in the ranks of the Christians, when soon, following a fourth feat of arms, a new and more formidable army of Saracens surprises them unexpectedly. The pontiff sounds the trumpet, rallies his soldiers, animates them one last time with his inspired words. But, while he speaks, he himself is enveloped by the infidel battalions; he performs prodigies of bravery until the last moments. Overwhelmed by numbers, riddled with a hundred strokes of swords and spears, surrounded by dead and dying, he still exhorted his people: "O generous soldiers, be constant in your faith and in your courage; regain strength and breath against these cruel pagans... Children, you are the soldiers, not of men, but of God. You fight for your true mother, the holy Church, whose voice cries out to God for vengeance for the blood of his saints. with Christ, a better fate awaits us; there is our victory, there is our reward" (Bolland., T. 5, June 25, p. 82 n. 8). These last words were also the warrior's last breath; his soul, received by the hands of the angels, was introduced into eternal joys.

You ask me, my Brothers, if the story of your pontiff ends there, and if this will be the whole result of his expedition. No, neither the story nor the expedition of your pontiff ends with his defeat and his death. Its history, even here below, continues for eleven centuries. The hand of God, from year to year, adds some new page to it by some new prodigy wrought on his tomb. His name, his exploits have remained popular on the soil where he succumbed; his remains are surrounded by love and veneration, and grateful Burgundy has never ceased to renew its feast and its panegyric<sup>4</sup> every year . Finally, your city itself, after one of those long and mysterious oblivions which God allows, let us say better, which He uses to arrange for His saints a more unexpected triumph and like a veritable earthly resurrection, your city has just celebrated the solemn re-entry of Emilien within its walls, with as many and more demonstrations than it could display for the reception of any majesty of the earth. Illustrious hagiographers, who collect with a perseverance of erudition already more than twice a century, all the monuments of the life and history of the heroes of Christianity, insert in your learned archives the marvels which we have just witnessed. . The city of Nantes has prepared for you, during these three days, stories whose interest will yield to none of those that holy antiquity has bequeathed to you. So you see, my Brothers, the story of your warrior bishop did not end with his life.

And as for his expedition, far from being finished with him, it is much more true to say that he only gave the signal. This fierce enemy of Christianity, at which Catholic Brittany dealt the first blows and over which it won its first advantages, wait only seven years, and he will be so crushed in the fields of Poitiers, that he will never reappear on the soil of France. And because it is written that these two generous provinces, Brittany and Poitou, must always join hands in the great fights of religion and law, another bishop of Nantes, successor of Emilien, will figure in the battle next to Charles-Martel. One of your predecessors, Monsignor, had suffered: it was right that another should be honoured. But that's not enough. The Buckwheat, driven from our shores, exercises its cruelties and its impieties elsewhere. It is no longer only from our soil that he must be kept away, it is at home, it is in his own empire that he must henceforth be pursued. The east, Jerusalem, the holy places invite us to defend them. A French pope, Sylvestre II, utters, in the name of the holy city, the first cry of distress; another pope, still French, Urban II, issued the first battle cry. The generous accents of these two pontiffs moved the world, and their speeches flew from mouth to mouth. I must say it, however, my Brothers: when I compare these accents and these speeches with those which fell from the lips of your Emilien, I recognize that they are only the echo repeated from above and propagated further afield. . Yes, and if someone had the thought of being surprised by all that Nantes has done for three days, I would answer that Nantes could not do too much, because it is one of the most beautiful, one of the largest pages of his history which have just been revealed to him and returned to him. The crusades, those Christian wars which will be the eternal honor

<sup>4</sup> See the interesting Historical and Critical Note on Saint Emilian, by Abbé Cabours. Nantes, 1859.



of France, are only a larger development of the expedition of your fathers. And after the noble ardor of the crusades has died out in the souls of princes and kings, the sacred flame which still animates the zeal of the popes, the zeal of the Christian knights and the monk-soldiers, it is this noble passion which your bishop-soldier so aptly named the love of the faith and of holy Christianity: *Pro amore fidei et sanctae christianitatis* (Bollan. T. 5, June 25, p. 81, n. 2 and 6).

No, no, valiant pontiff, your military enterprise has not finished with you. The work of which you were the initiator and the prime mover required a thousand years and more of our blood and our gold, a thousand years and more of heroic battles, to bring it to its final conclusion. So I'm not surprised that, leaving Nantes in the 8th century, you didn't return until the 19th century. Would it be permissible for me to say so, my Brethren? Even after his death, your pontiff had retained all the pride, or, if you like, all the holy obstinacy of the Breton race, and it seems that he had sworn not to return to his home until the expedition had been concluded. and the series of battles ended. Come, noble pastor, come to rest at last in your beloved province, in the midst of your ancient people. Now your enemy is irretrievably defeated. You were fighting against a colossus; only a ghost remains. And if this phantom is still standing, it is because the deplorable state of Europe demands that its fall not be precipitated, and that a remnant of artificial life be maintained for it, lest its succession pass to destruction. other adversaries, today more powerful and more formidable, of the holy Church of God. Do not be too scandalized, O Emilien, if you see in this audience several descendants of your former brothers in arms, formerly enlisted for the defense of these same infidels whom you immolated without quarter.

Undoubtedly, this anomaly reveals immense causes of sadness within modern nations. I want to tell you, however: your nephews were still able to fight loyally, Christianly; and the same feeling of faith which armed your arm, also animated their heart. The vicissitudes here below bring about these strange incidents and these singular returns of things. It would indeed be too cruel for the heritage of Mahomet to fall prey to those perfidious races which have always abandoned our brave men at the hour of action, and whose treachery has so often retarded our success. So let Providence use its mysterious devices to galvanize this failing corpse for some time yet, until the day when our Christian West, more united in the true faith, will be able to collect a remains so dearly bought, which cannot and must not return. than to him.

But I realize, my Brothers, that I am touching on the burning questions of our time. Let us avoid walking on these burning coals, and nevertheless let us try to remain the sons of our fathers and to know how to fight like them for the Name, for the Kingdom and for the Law of God. This will be the subject of a second reflection.

## SECOND PART.

**Jesus Christ is King**, MT-CF; He is king not only **of heaven**, but also **of earth**, and it belongs to Him to exercise a true and supreme **royalty over human societies** : this is an **indisputable point of Christian doctrine**. It is useful and necessary to recall this point in this century. We want Jesus Christ the redeemer, Jesus Christ the saviour, Jesus Christ the priest, that is to say, priest and sanctifier; but, of Jesus Christ King, we are terrified; one suspects there some encroachment, some usurpation of power, some confusion of attributions and competence. Let us therefore quickly establish this doctrine, determine its meaning and scope, and understand some of the duties it imposes on us in the time in which we live.

Jesus Christ is king; he is not one of the prophets, not one of the evangelists and apostles who does not assure Him of His quality and His attributions as king. Jesus is still in the cradle, and the Magi are already looking for the King of the Jews: *Ubi est qui natus est, rex Judæorum?* (Matt., II, 2) Jesus is on the eve of dying: Pilate asks him: So you are king: Ergo rex are you? (John, XVIII, 37) You said it, answers Jesus. And this answer is made with such an accent of authority, that Pilate, notwithstanding all the representations of the Jews, consecrates the royalty of Jesus by a public writing and a solemn poster (John, XIX, 19-22) . "Write then, cries Bossuet, write, O Pilate, the words that God dictates to you and of which you do not understand the mystery. Whatever one may allege and represent, beware of changing what is already written in heaven Let your orders be irrevocable, because they are in execution of an immutable decree of the Almighty.

Let the kingship of Jesus Christ be promulgated in the Hebrew language, which is the language of the people of God, and in the Greek language, which is the language of the learned and of the philosophers, and in the Roman language, which is the language of the empire and the world, the language of conquerors and politicians. Come now, O Jews, heirs of the promises; and you, O Greeks, inventors of the arts; and you, Romans, masters of the earth; come and read this admirable sign: bend your knees before your King .

It goes back a long way, my Brethren, and goes back a long way to this universal royalty of the Saviour. As God, Jesus Christ was king from all eternity; therefore, entering this world, he already brought with him the kingship. But this same Jesus Christ, as a man, conquered His kingship by the sweat of His brow, at the cost of all His blood. "Christ, says St. Paul, died and rose again for this purpose to acquire dominion over the dead and the living": *In hoc Christus mortuus est et resurrexit, ut et mortuorum et vivorum domintur* (Rom., XIV, 9). Also the great apostle bases on the same text the mystery of the resurrection and the title of the royal investiture of Christ: "The Lord raised Jesus, as it is written in the second psalm: You are My Son; I have begotten you today" (Acts, XIII, 33). Which means: From all eternity, I had begotten You from My own bosom; in the fullness of time, I have begotten You from the womb of the Virgin Your mother; today I engender You by withdrawing You from the sepulchre, and it is a new birth that You still hold from Me. First-born among the living, I wanted You to be also the first-born among the dead, so that You hold first place everywhere: *Primogenitus ex mortuis, ut sit in omnibus ipse primum tenens* (Coloss., I, 18). You are therefore My Son; You are It in all respects since I have fantasized You triply, from My bosom, from the bosom of the Virgin, and from the bosom of the tomb. Now, in all these titles, I want you to share My sovereignty, I want you to participate in it henceforth as man, just as You have eternally participated in it as God. "Ask therefore, and I will give you the nations for your inheritance, and I will extend your possessions to the ends of the earth" (Ps, II, 8).

<sup>5</sup> Bossuet, 1<sup>er</sup> discourse for Circumcision. Edit. Lebel, T. XI, p. 467.

And Jesus Christ asked, and His Father gave Him, and all things were delivered to Him (Luke, X, 22). God made him head and head of all things, says St. Paul (Ephes., I, 22; Coloss., II, 10), and of all things without exception: In eo enim quod omnia ei subiecit, nihil dimisit non subjectum (Hebr., II, 18). His kingdom is certainly not of this world, that is to say, does not come from this world: Regnum meum non est de hoc mundo; non est ex hoc mundo (John, XVIII, 36), and it is because it comes from above, and not from below: regnum meum non est hinc (ibid.), that no earthly hand can snatch it away from Him. Hear the last words He addresses to His apostles before ascending to heaven: "All power has been given to Me in heaven and on earth. Go therefore and teach all the nations" (Matt., XXVIII, 18, 19). Notice, my Brothers Jesus Christ does not say all men, all individuals, all families, but all nations. He does not only say: Baptize children, catechise adults, marry spouses, minister to the dying, give religious burial to the dead. Undoubtedly, the mission that He confers on them includes all of this, but it includes more than that: it has a public character, a social character. And, as God sent the ancient prophets to the nations and to their rulers to rebuke them for their apostasies and their crimes, so Christ sends His apostles and His priesthood to the peoples, to the empires, to the rulers and the legislators, to teach to all His doctrine and His law.

Their duty, like Paul's, is to "bear the name of Jesus Christ before nations, and kings, and the children of Israel."

: Ut portet nomen meum coram gentibus, et regibus, et filiis Israel (Acts, IX, 15).

But I see the trivial objection coming, and I intend to raise against my doctrine an accusation which is fashionable today. The thesis you are developing, they shout at me, is that of pure **theocracy**. The answer is easy, and I formulate it as follows: "No, Jesus Christ did not come to found theocracy on earth, since on the contrary, He came to put an end to the more or less theocratic regime which was always the basis of Mosaicism, although this regime had been notably modified by the substitution of kings for the former judges of Israel". But, for this answer to be understood by our opponents, it is necessary, above all, that the very word in question be defined: polemics too often exploit with success, with the men of our time, expressions whose meaning is undetermined. So what is theocracy? Theocracy is the temporal government of a human society by a divinely revealed political law and by a supernaturally constituted political authority. Now, that being so, as Jesus Christ did not impose a political code on the Christian nations, and as He did not take it upon Himself to designate the judges and the kings of the peoples of the new covenant, it follows that Christianity offers no trace of theocracy. The Church, it is true, has powerful blessings, solemn consecrations for the Christian princes, for the Christian dynasties who wish to govern the peoples Christianly. But, notwithstanding this consecration of human powers by the Church, I repeat it, there is no longer, since Jesus Christ, a legitimate theocracy on earth. Even when temporal authority is exercised by a minister of religion, this authority has nothing theocratic about it, since it is not exercised by virtue of the sacred character, nor in conformity with an inspired code. A truce therefore, out of respect for the French language and for the most elementary notions of law, a truce to this accusation of theocracy which would turn into an accusation of ignorance against those who persisted in repeating it.

The opponent insists, and he says to me: Let's leave the question of words. Still, in your doctrine, temporal authority cannot shake off the yoke of orthodoxy; it necessarily remains subordinate to the principles of revealed religion, as well as to the doctrinal and moral authority of the Church; now, this is what we call the theocratic regime. We call, on the contrary, lay regime or secularized regime, that which can free itself at will from these obstacles, and which depends only on itself. - The confession is precious, MT-CF That is to say that modern society no longer intends to recognize for its kings and for its princes only those "who have taken up arms and who have leagued themselves against God and against his Christ", than those who have said loudly: "Let us break their bonds and cast off their yoke far from us" (Ps II, 2, 3). That is to say, **we must suppress the secular notion of the Christian State, of Christian law, of the Christian prince**, a notion so magnificently posed from the first ages of Christianity, and especially by Saint Augustine. That is to say again that, under the pretext of escaping the imaginary theocracy of the Church, we must acclaim another theocracy as absolute as it is illegitimate, **the theocracy of Caesar, leader and arbiter of the religion, supreme oracle of doctrine and law: renewed theocracy of the pagans, and more or less already realized in schism and in heresy, while waiting for it to have its full advent in the reign of the people, high priest and of the God-State dreamed of by the implacable logic of socialism. That is to say, finally, that philosophy without faith and without law has henceforth passed from speculations into the practical order, that it is constituted the queen of the world, and that it has given birth to politics. without God.** Politics thus secularized has a name in the Gospel: it is called there "the prince of this world" (John, XII, 31), "the prince of this century" (XIV, 30; I Corinth. , II, 6, 8), or even **"the power of evil the power of the Beast" (Apoc, IX, 10; XIII, 4)**; and this power has also received a name in modern times, a formidable name which for seventy years has resounded from one pole to the other: it is called **THE REVOLUTION**. With a rapidity of conquest which was never given to Islamism, this emancipated power of God and of His Christ subjugated almost everything to its empire, men and things, thrones and laws, princes and peoples. Now, one last entrenchment remains to be forced: it is the conscience of Christians. By the thousand means at its disposal, it has succeeded in misleading the opinion of a large number, in shaking even the convictions of the wise. Unhoped-for helpers came to her, who, not only in the domain of facts, but also in the domain of principles, accepted and signed alliances with her. Some others, who persist in making a petty personal opposition to him, agree quite clearly in his opinion, as to the substance of things. Doesn't the time seem to have come for her to deliver a decisive assault? You know, my Brethren, to what supreme temptation Christ was subjected. Satan carried Him to a high mountain, and said to Him: "Do you see all these things? Well! I will give you all this if You fall on my knees and adore me: Hæc omnia tibi dabo, si cadens adoraveris

<sup>6</sup> Monuit Pilatum ipse Christus Dominus regnum suum non esse ex hoc mundo, hoc est, minime ex hoc mundo, qui et conditus est et interiturus, ortum habere; nam eo modo dominantur imperatores, reges, reipublicæ duces, omnesque ii qui, vel expetiti ac delecti ab hominibus, præsumunt civitatibus atque provinciis, vel per vim et injuriam dominatum occupaverunt. Kate. Council. Trid., p. IV, C. XI, n. 15.

<sup>7</sup> Aug. From citizenship. Dei, L.V, C. 24. - Epist. 185 ad Bonif., c. V, n. 19. "Quod enim dicunt... non petiisse a regibus terræ apostolos talia, non considering aliud fuisse tunc tempus, et omnia suis temporibus agi, etc... In hoc ergo serviunt Domino reges, in quantum sunt reges, cum ea faciunt ad serviendum illi, quæ non possunt facere nisi

me (Matt., IV, 9). Great God, will there come a day in the series of centuries when the same test will be inflicted on Your Church by the prince of this world? Will the power of evil ever come near to say to him: All these earthly possessions, all this pomp and outward glory, I will give to you, I will keep them to you, provided you bow down before me, that you sanction my maxims by adopting them, and that you pay me your homage: Hæc omnia tibi dabo, si cadens (what a fall!) si cadens adoraveris me? At the word of the seducer Christ had replied: "Go back, tempter, for it is written: You shall worship the Lord, and you shall serve Him alone". And the tempter had departed from Jesus, and the angels approaching had come to serve him (ib., 10, 11). My Brothers, the Church, placed in the same conditions as her Master, cannot find any other answer. Certainly no power has learned better than it to take into account the difficulties of the times and to bend to the demands of the circumstances. Sacrifices, she has made so many in the long course of her existence! Does she not know that, following the example of the great apostle, she is indebted towards all, towards the ignorant and the foolish as towards the wise (Rom., I, 14)? But there is an impassable limit for the Church: it is that where human things border on the inalienable titles of the high domain of God and of His Christ over earthly societies.

**In the face of certain fundamental principles of Christian public law, it is and will always be unshakable.**

**It is not she who will ever substitute, even in her purely temporal institutions, the so-called rights of man for the imprescriptible rights of God .** And if the invincible firmness of the Church were to deprive her of all earthly support, of all human assistance, well! there are still angels in heaven, they would approach and serve her: Et accesserunt angeli, et ministrabant ei.

I am not deviating from the plan of my speech, MT-CF In the time of your Bishop Emilien, the great enemy of the name, the reign and the law of God was Islamism. This terrible enemy, Emilien and your fathers had the glory of enlisting against him, of resisting him, of fighting him, and they nobly sacrificed their lives for it. Today the capital enemy of the name, kingdom and law of God assumes another form and is called by another name. Its tendency is the same, and its motto is always that of the deicide populace: "Nolumus hunc regnare super nos" (Luke, XIX, 14) **We do not want Christ to reign over us.** Our duty, to us who recognize Jesus Christ as our King, to us who say every day to God: "Hallowed be your name, your kingdom come, your will be done on earth as it is in heaven, our duty is to oppose all our energy to the invasions of this power of evil. It is not a question, at least not yet, of taking up arms. The struggle is principally a struggle of doctrines. **Your** resistance, MF, will therefore consist to keep your **intelligence firm against the seduction of all false and lying principles** ; and for this you will always form your conscience in the school of your faith, in the school of the Church, in the school of your Pastors, I come to practical advice, continue your attention for a moment.

When I ask the sages of this time what is **the greatest plague of present-day society**, I hear the reply from all sides that it is **the withering away of characters, the softening of souls**. There are ready-made phrases on this subject, which are for everyone's use. But this answer itself provokes a subsequent question. For, after all, the French race is energetic from its own foundation, it is courageous by nature, and it has not so lost its native temperament that it can be accused too lightly of softness and cowardice. No more today than in the past, bravery does not fail him on the battlefield. Where does this so serious symptom of the weakening of character come from? Ah! would it not be true that it is the natural and inevitable consequence **of the weakening of doctrines, of the weakening of beliefs, and, to put it bluntly, of the weakening of faith** ? Courage, after all, has its raison d'être only insofar as it serves a **conviction**. The will is a blind power when it is not enlightened by intelligence. One does not walk with a firm foot when one walks in the darkness, or only in the twilight. Now, if the present generation has all the uncertainty and indecision of a man who advances gropingly, would it not be, O Lord, that Your word is no longer the torch that guides our steps, nor the light that illuminates our paths? Our fathers, in everything, sought their guidance in the teaching of the Gospel and of the Church: our fathers walked in broad daylight. They knew what they wanted, what they repelled, what they liked, what they hated, and, because of this, they were energetic in action. We, we walk in the night; we no longer have anything defined, anything fixed in mind, and we no longer realize the goal towards which we are aiming. Consequently, we are weak, hesitant. How could it be that the warmth of the resolution was in the will, and the vigor of the execution in the arm, when there is in the understanding, instead of the clear light of the yes, **only** the cloud or fog of maybe? Believe me, French blood is not cold in our veins. To will, we only need to see.

We would regain all the courage of the heart, the day when our intelligence would no longer be affected by an irremediable cowardice.

Irremediable, no, I retract that word. The remedy, on the contrary, is with us, it is within us; it is only a question of knowing how to use it. Our century is industrious in a thousand ways, it is fertile in inventions of all kinds. He discovered ingenious processes for imparting to a wood of a soft and penetrable species the properties of the hardest and most compact species, and he succeeded in giving a friable and porous stone the firmness of flint. Ah! why can he not furnish us with the secret of injecting moral energy into souls, and of silicating, as he says, those characters which are pulverized at the first breath of wind and at the first contact with air! But what we would vainly ask of human processes, religion provides for us. Into our weak and inconsistent spirit, it brings down the very Spirit of God (Acts, I, 8). This penetration of the human soul by virtue from above gives it something like another nature and a new essence. To confer and maintain on Christians the hardness of oak or that of granite, all that is needed in their moral being is the complete and permanent infiltration of the baptismal water in which they were regenerated. Yes, the soul that delights and delights in this supernatural element; the soul which bathes and re-immerses itself, so to speak, at every moment in the fountain of its baptism; the soul which keeps all its conduits open to the irrigation of this wave impregnated with divine salts, this soul is of steel, and it is endowed with an unflinching temper.

Also, MF, that others spread themselves in vain complaints and in sterile lamentations; I will take the accents of the prophet to say: The earth is desolate with great desolation because soon there will be no more baptized people who remember

---

<sup>8</sup> Note from LH R: This is further proof that it is not the Catholic Church that rules Rome, but her enemies. The Church IS eclipsed, and the star that eclipses is different, it cannot be the Church.

come, as he should, from his baptism, who is aware of the grandeurs and energies of his baptism. "I had never met such a proud Christian", exclaimed the sudan after hearing Saint Louis. Good Lord ! this race of **proud Christians**, are we not on the eve of no longer encountering it anywhere on earth? Now, MF, this race must not die out among us at any price: humanity would have too much to lose. If it disappeared anywhere else, it would be France, and I would say, it would be our religious western provinces that should be its last asylum. Give back then, MF, give back to your soul all the life, all the expansion, all the blossoming of its baptism; become again what your fathers were, **true Christians, proud Christians** ; and then, with the inexhaustible resources of your national temperament, you will not even have to make an effort to be, like them, heroes and, if need be, martyrs. But, for that, draw from the pure sources, from the springing sources of the Christian faith. Don't stop at those middle-class doctrines that I don't know what third party, born of a yesterday's whim, invents every day in religious matters. Will this impoverished, debilitated Christianity, the only one which finds favor with certain sages of the modern Portico, ever recover the vigorous characters, the strongly organized temperaments of the old ages? No, with **diminished doctrines**, with **diminished truths**, we will only obtain **half-Christians** ; and, with the half-Christians, neither religious society nor civil society will ever get the better of the formidable enemy that I have pointed out to you.

I still hear some objections that are made to me: You have to be from your country and your time. You don't have to run into impossibilities.

You have to be from your country: Yes, and a thousand times yes, especially when that country is France. Now, you will be more of your country, MF, as you are **more Christian**. Isn't France bound to Christianity by all its fibres? Have you not read, at the head of the first French charter, these words so often repeated by the heroine of Or léans: "Long live Christ who is king of the Franks"? Have you not read the testament of Saint Remy, the father of our monarchy and of all its reigning races? Have you not read the testaments of Charlemagne and Saint Louis, and do you not remember how they express themselves concerning the holy Roman Church and the Vicar of Jesus Christ? France's national program is there; one is French when, through the vicissitudes of the ages, one remains faithful to this spirit. The Pharisees, sad citizens, did they not dare one day to deny Jesus Christ the patriotic feeling? "But it was they, continues Saint Ambrose, who abdicated love of country, making themselves the envious of Jesus": Sed et ipsi se caritate patriæ, qui Christo invident, abdicarunt (Exposit. in Luc., L. IV, n. 47). I boldly refer this same reply to all the detractors of our citizenship. **The apostates of France are the enemies of Jesus Christ**. Whatever we do, **there will never be a national in France except what is Christian**.

You have to be from your country: Yes, once again; but **the country of France is the country of truth**, the country of sincerity. Now, if the Church, which is profoundly liberal, places reservations on certain modern principles, it is because these principles, which are not in conformity with the divine order, are at the same time decoys thrown to the multitudes, sonorous words whose reality we are condemned to suppress by expedients of all kinds, by a thousand measures of compression and repression. But, ultimately, the pretense which befits neither the majesty of the Church, nor its conscience, nor the respect it professes for men and for peoples, does not befit the French character either. It is not Brittany that will give me the lie if I affirm that nothing will ever be decidedly national in France except what is frank.

One must be of one's country and of one's time: and what else have I said since the beginning of this discourse? And isn't it our opponents who challenge us at all times for citizenship, who forbid us fire and water, and want to ostracize us? According to them, the sky is ours, and the earth is theirs; time belongs to them, and we must think only of eternity. The Christian, the priest, the bishop who leaves the temple, who sets foot in the affairs of their country and their time, violates the entry into forbidden territory. This is what we are told over and over again. And we, we answer that, the Church having been placed by God on the earth, and not in another planet, we cannot give our entire resignation from the things of the earth; we answer that, the temporal destinies of religion being linked to those of this world, nothing will ever make us accept the decree of banishment and the sentence of emigration that we are notified of; we finally answer that, as long as we have not been ousted from our Pater, we will keep the right and the duty to appreciate the things of our country and of our time in their relations of convenience or opposition with glorification. of the name of God on earth, with the advancement of His Kingdom, with the triumph of His Law. And we add that by adopting this point of view, the Christian will always pass a firmer and more assured judgment than the man of the century. For, finally, God relates everything to His Church, and He directs all events in view of His elect (Rom., VIII, 28; II Timoth., II, 10). So far from being incapacitated, the man perfected by grace and instructed by long experience of the Church, possesses a more exercised tact, **a surer sense for the discernment of good and evil** (Hebr., V, 14). No one judges things better according to their true value than he who weighs them in the balance of faith and in the weight of the sanctuary. For lack of this regulator, we see every day that the most skilful and renowned men are, alas! neither on a level with the destinies of their country, nor on the level of the needs and difficulties of their time.

Finally, it is added, there are accomplished facts of which one must know how to make up one's mind; the modern spirit no longer allows us to hope for the social triumph of Christian principles: We must not come up against impossibilities. Impossibilities? But it is said very quickly. The Church, which has on its side this great resource which is called time, does not suddenly accept this word. The divine Savior J.-C., pronounced this oracle: "What is impossible with men is not impossible with God" (Matth., XIX, 26); and the wife of J.-C., during her career of eighteen centuries, often experienced the fulfillment of this word. The enumeration would be long of these sudden reversals of opinion, of these unexpected reversals of things, of these manifest interventions of providence, which have suddenly revived, within Christian society, the institutions and principles whose restoration had been declared impossible. In particular, when the Church questions herself today and compares herself with the things of this time, she believes she feels within herself a vitality, a fruitfulness, a force for expansion and a richness of future that she sees nowhere else.

Impossibilities? Ah! what could create them here below for the benefit of evil is this facility of the good to believe in them and to exaggerate them, it is this disposition to doubt themselves and the value of their principles, It is this readiness to surrender arms to the enemy of God and of the Church; what did I say ? it is this eagerness to proclaim his triumph when it is still far from being definitive. I want to say it out loud, MF: **today more than ever, the main strength of the wicked is the weakness of the good, and the nerve of Satan's reign among us is the enervation of Christia-** 20

**ism in Christians** . Why is it not given to me to introduce into the midst of this audience the adorable person of the Savior Jesus, and to ask Him as of the prophet: What are these wounds with which You are covered, these blows with which You are bruised: Quid sunt plagæ istae in medio manuum tuarum? His answer would not be doubtful. Ah! He would say, it is not precisely by the hand of My enemies, it is in the house of My friends that I have been so ill-treated: His plagatus sum in domo eorum qui me diligebant (Zach., XIII, 6 ) ; of My friends who did not know how to dare anything for My defense, and who made themselves the accomplices of My adversaries in every way.

Do not come up against impossibilities, you say? And I answer you that **the struggle of the Christian with the impossible is a commanded struggle, a necessary struggle**. For what do you say every day: "Our Father who art in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven": Sicut in cælo et in terra? On earth as in heaven, but it is the impossible! Yes, it is the impossible; and this impossible, we must work here below, each according to our strengths, to obtain all the realization of it that is in our power. A single generation does not do everything, and eternity will be the complement of time. Our fathers, the ancient Gauls, had such faith in the life to come that they sometimes postponed the conclusion of their affairs to the other world, and lent money recoverable after death<sup>10</sup>. What they did as pagans, let us know how to do as Christians. Once again, what we will begin, others will continue, and the final denouement will complete it. This is how Emilien and his people from Nantes came up against the impossible, how they perished in a struggle with the impossible; but, after them, other champions have taken up the same cause; and now the ever-reviving enemy, against whom Christendom has battled for nearly twelve centuries, is at last reaching its death throes. Evil has happened since then, it will happen until the end in a thousand different forms. To conquer it entirely here below, to destroy it from top to bottom, and to plant on its ruins the henceforth inviolable standard of the name, the kingdom and the law of God, it is a definitive triumph which will not be given to any of us, but that each of us must none the less aspire with hope against hope itself: Contra spem in spem (Rom., IV, 18).

Yes, with hope against hope itself. For I want to say it to those pusillanimous Christians, to those Christians who make themselves slaves of popularity, adorers of success, and whom the slightest progress of evil disconcerts: Ah! affected as they are, please God that the anguish of the last ordeal be spared them! Whether this ordeal is near, whether it is distant: no one knows, and I dare not augur anything in this regard; because I share the impression of Bossuet, who said: "I tremble when I put my hands on the future"<sup>11</sup>. But **what is certain is that as the world approaches its end, the wicked and the seducers will have more and more the advantage** : Mali autem et seductores res proficient in pejus (II Timoth., III, 13). **One will almost no longer find faith on earth** (Luke, XVIII, 8), that is to say, **it will have almost completely disappeared from all earthly institutions. Believers themselves will hardly dare to make a public and social profession of their beliefs**. The scission, separation, divorce of societies from God, which is given by Saint Paul as a precursory sign of the end: nisi venerit discessio primum (II Thessal., I, 3), will be consummated day by day . **The Church, a society that will no doubt always be visible, will be reduced more and more to simply individual and domestic proportions** . She who said at her beginnings: "The place is narrow for me, make me space where I can live": Angustus est mihi locus, fac spatium mihi ut habitem (Is., LXXI, 20), she will be disputed the ground step by step; it will be surrounded, tightened on all sides; as much as the centuries have made it great, so much will one apply to restrict it. Finally **there will be for the Church of the earth a real defeat** : "it will be given to the beast to make war with the saints and to conquer them" (Apoc., XIII, 7). **The insolence of evil will be at its height**.

Now, in this extremity of things, in this desperate state, on this globe given over to the triumph of evil and which will soon be invaded by flame (II Peter, III, 10, 11), **what will all true Christians still have to do, all the good, all the saints, all men of faith and courage?** Clinging to an impossibility more palpable than ever, they will say **with redoubled energy, and by the ardor of their PRAYERS, and by the activity of their WORKS, and by the fearlessness of their STRUGGLES** : O God , O our Father, who art in heaven, hallowed be thy name on earth as it is in heaven, thy kingdom come on earth as it is in heaven, thy will be done on earth as it is in heaven: Sicut in cælo et on the ground! On earth as it is in heaven...! They will whisper these words again, and the earth will crumble under their feet.

And as formerly, following a terrible disaster, one saw the senate of Rome and all the orders of the State advancing to meet the vanquished consul, and congratulating him on what he had not despaired of. of the republic (Livy, L. XXII, n. 61); thus the senate of heaven, all the choirs of angels, all the orders of the blessed will come before the generous athletes who will have supported the combat to the end, hoping against hope itself: Contra spem in spem. And then this impossible ideal, which all the elect of all ages had stubbornly pursued, will finally become a reality.

In this second and last coming, the Son will hand over the kingdom of this world to God His Father; the power of evil will have been evacuated forever to the bottom of the abyss (I Corinth., XV, 24); all that will not have wanted to assimilate itself, to incorporate itself into God by J.-C., by faith, by love, by the observation of the law, will be relegated to the cesspool of eternal filth. And God shall live, and He shall reign fully and eternally, not only in the unity of His nature and the society of the three divine persons, but in the fullness of the mystical body of His incarnate Son, and in the consummation of His saints (Ephes. , IV, 12).

Then, O Emilien, we shall see you again, you and your magnanimous phalanx; and, after having worked like you here below, to the extent of our strength, for the glorification of the name of God on earth, for the advent of the reign of God on earth, for the accomplishment of the will of God on the earth, eternally delivered from evil, we will say with you the eternal Amen: "That is, that is". This is the grace that I wish for you all, MT-CF, in the name of the Father, of the Son and of the Holy Spirit.

<sup>9</sup> Note from LH R: the reader will have noticed that these lines (like two other passages above) will be taken up by Saint Pius X who called Cardinal Pius: My Master, Pompon.

<sup>10</sup> Mela, De situ orbis, L. III n. 2.

<sup>11</sup> Explanation of the Apocalypse, c. 20. Edit. Lebel, T. III, p. 478.

<sup>12</sup> LH R Rating: Prophetic; we are there today. Saint Pius X will continue the prophecy by ensuring the triumph of the Church. 21

***Document  
produced by the Friends of Christ the King of France.***

***We submit all our  
documents  
Christian copyright laws: our  
documents may be freely  
reproduced and distributed, with  
mention of their source.***

**ACRF**

**[www.acrf.com](http://www.acrf.com)**

**[info@acrf.com](mailto:info@acrf.com)**